THE RECORD OF ST. MARY'S

VOL. I. PHILADELPHIA, MAY, A. D. 1894. No. 7.

The Parish Directory.

ST. MARY'S CHURCH.

LOCUST STREET, BETWEEN THIRTY-NINTH AND FORTIETH STREETS.

THE SERVICES.

SUNDAYS.—7.30 and 10.30 a. m., and 4 p. m. (June to October, 5 p. m.).

THE HOLY COMMUNION —Every Sunday, 7.30 a. m. First and Third Sundays, 10.30 a. m. Holy Days, 11 a. m. To the sick, at any time desired.

WEEK DAYS.—Wednesday and Friday, 9 a. m. Daily during Advent and Lent.

THE CLERGY.

The Rev. THOMAS C. YARNALL, D. D., *Rector.*
The Rectory, 3914 Locust street.
The Rev. JOHN DOWS HILLS, M. A., *Associate Rector.*
Residence, 4117 Pine street.

THE VESTRY.

Isaac W. Hughes, M. D., *Rector's Warden.*
Edward W. Barker, *Accounting Warden.*

Samuel T. Jones,
Edmund A. Souder,
Hugh Whiteley,
William C. Hannis,
Chas. E. Lex,
George F. Martin,
Henry C. Brown,
Capt. Jno. M. Walton,
Hugh B. Houston,
Jasper O. Nicolls, *Sec'y.*

Robert Magee, *Sexton,* 4014 Locust street.

THE VESTED CHOIR.

Charles H. Yarnall, *Choirmaster.* Isaac B. Elliott, *Organist.*
Herbert B. Bayliss, *Cross Bearer.*

SOPRANO.

Archibald L. Albertson,
Herbert B. Bayliss,
Perry H. Blythe,
John H. Cork,
Herbert W. Davish,
Charles R. Dowdy,
William S. Dowdy,
George W. Douglas,
Isaac B. Elliott, Jr.
Wm. Clarence Farr,
Harry Grindrod,
George G. French,
John P. Hall,
Samuel N. Hall,
Edward F. McElroy,
R. Davis Mumford,
Newton R. Mumford,
Richard Neff,
George M. Orf,
William P. Orf,
Arthur Parker,
Henry Parker,
Harry Perring,
George W. Senior,
Clarence V. Z. Squires,
John F. Steinmetz,
Wm. H. Steinmetz,
David Birney Stokes,
Frank Tyson.

ALTO.

Joseph C. Bozorth,
Daniel Green.

TENOR.

E. A. Beaumont, Jr.,
Oliver Munns,
William Tansley,
Richard H. Weeks,
Harry Yarnall.

BASS.

Richard B. Davis,
John C. Watt,
William E. Rhein,
Robert F. White,
Howard H. Sypher,
Charles H. Yarnall.

Herbert B. Bayliss and Newton R. Mumford, *Librarians.*

THE SUNDAY SCHOOL.

Edmund A. Souder, *Superintendent.* Mrs. J. H. Richards, *Asst. Supt.*
H. Foster Thomas, *Ass't to the Sup't.* J. Arthur Limerick, *Treas.*
Wm. Tansley, *Musical Director.* Francis Yarnall, *Organist.*
Ellerslie W. Beaumont, G. Francis Colhoun, Chas. T. Wilson, *Librarians.*

THE TEACHERS.

Mrs. C. P. B. Jefferys (Women's Bible Class).

Mary B. Barker,
Ellen D. Barratt,
Isabel P. Black,
Harriet V. Beaumont,
Randolph Clitz,
Frances J. Douglas,
Ellen M. Hill,
Ellen Hornor,
Jane W. Hornor,
Anna C. Laws,
Margaret C. Limerick,
Phoebe D. Natt,
Anna M. Newell,
Jasper O. Nicolls,
Helen H. Rhein,
Elizabeth H Rhein,
Mrs. C. G. Sawtelle,
Bertha Souder,
Mrs. J. M. Walton,
Josephine F. White,
Mary W. Williams.

THE GUILDS.

THE ALTAR GUILD.—(First Friday in the month, 9 a. m.) Mrs. T. D. Stovell, President; Miss Josephine F. White, Secretary; Miss C. Gertrude Hill, Treasurer.

THE BROTHERHOOD OF ST. ANDREW, St. Mary's Chapter, No. 13.—(First Monday in the month, 8 p. m.) Jasper O. Nicolls, Director; George Sayen, Secretary; Alex. R. Colhoun, Treasurer.

THE WOMAN'S AUXILIARY, St. Mary's Branch.—(Second Thursday in the month, 3 p. m.) The Rev. Thomas C. Yarnall, D. D., President; The Rev. John Dows Hills, First Vice-President; Miss Jane W. Hornor, Second Vice-President; Miss Sarah West, Third Vice-President; Miss Alice E. Sawtelle, Secretary; Miss Elizabeth H. Manderson, Treasurer.

THE DORCAS SOCIETY.—(Every Friday, 9 a. m.) Mrs. Charles M. Hill, President; Miss Sarah West, Vice-President; Mrs. E. W. Colladay, Secretary and Treasurer.

THE MOTHERS' MEETING.—(Every Friday, 7.30 p. m.) Mrs. W. M. Rhein and Mrs. E. W. Colladay, Directresses.

ST. AGNES' GUILD.—(Every Monday, 3 p. m.) Miss Bertha M. Dechert, President; Miss Harriet V. Beaumont, Vice-President; Miss Mary W. Williams, Secretary; Miss Helen H. Rhein, Treasurer; The Rev. John Dows Hills, Chaplain.

THE GUILD OF THE HOLY CHILD JESUS.—(Every Saturday, 3 p. m.) Miss Clara Manderson, Superintendent; Miss Katharine M. Robeson, Assistant Superintendent; Miss Helen H. Rhein, Secretary, Treasurer and Organist. The Rev. John Dows Hills, Chaplain.

THE LITTLE SISTERS OF ST. MARY.—(Every Wednesday, 3.30 p.m.) Miss Emily F. McLaen and Mrs. Wm. Goodrich, Directresses; Miss Kate A. Brobston, Secretary; Miss Viola A. Smith, Treasurer.

The Calendar and Services.

May 1. Tuesday, ST. PHILIP AND ST. JAMES, and ROGATION DAY, 11 a. m.
" 2. Wednesday, ROGATION DAY, 9 a. m.
" 3. Thursday, ASCENSION DAY, 7.30 and 11 a. m.
" 4. Friday (Fast), 9 a. m.
" 6. SUNDAY AFTER ASCENSION, 7.30 and 10.30 a. m. and 4 p. m.
" 9. Wednesday, 9 a. m.
" 11. Friday (Fast), 9 a. m.
" 13. WHITSUN-DAY, 7.30 and 10.30 a. m. and 4 p. m.
" 14. MONDAY IN WHITSUN WEEK, 11 a. m.
" 15. TUESDAY IN WHITSUN WEEK, 11 a. m.
" 16. Wednesday, EMBER DAY, 9 a. m.
" 18. Friday, EMBER DAY, 9 a. m.
" 19. Saturday, EMBER DAY.
" 20. TRINITY SUNDAY, 7.30 and 10.30 a. m. and 4 p. m.
" 23. Wednesday, 9 a. m.
" 25. Friday (Fast), 9. a. m.
" 27. FIRST SUNDAY AFTER TRINITY, 7.30 and 10.30 a. m. and 4 p. m.
" 30. Wednesday. 9 a. m.

ST. PHILIP AND ST. JAMES have joint commemoration on the first day of May. The former is the Apostle, not the deacon of that name, and the latter, the Bishop of Jerusalem, called "the Less," to distinguish him from the other James in the Apostolic college.

ASCENSION DAY puts yearly emphasis upon the essential fact of the Faith indicated by its title. It is often called Holy Thursday. To the shame of Church-people, it must be noted that this great feast does not receive the observance due to its importance.

WHITSUN-DAY is the Christian Pentecost, and commemorative of the outpouring of the Holy Spirit. This is the one great feast of the Holy Ghost in the calendar. It is next to Easter and Christmas in importance. The name "Whitsun" is the same as the old English "Pfingsten," meaning "fiftieth" after Easter.

THE EMBER DAYS are times of prayer for "those who are to be ordained to any holy function." Mr. Samuel R. Colladay, a candidate for Holy Orders from St. Mary's parish, who is to be made deacon at the ordination of June 10, is especially commended to the prayers of this congregation.

TRINITY SUNDAY gathers up the Christian Faith in the all-embracing fact of the Triune God, presented in the simplest form of the Creed, as Christ Himself gave it, "The Name of the Father, and of the Son, and of the Holy Ghost."

Parish Register for April.

BAPTISM.

April 22. Hannah Macfarlan Harris.

MARRIAGES.

April 4. George Hall, Jr. and Lizzie Withers Armstrong.
" 11. Alex. C. Butcher, M. D., and Bertha Souder.

BURIALS.

April 12. Zoe Berthe Moffett.
" 26. Mrs. Elizabeth Rodman Oat.

CONFIRMATIONS.

April 1. Mrs. Anna Levick Baily,
" Jeane Butcher,
" Katharine Colhoun,
" Benjamin Talmadge Curtis,
" Edith May Esherick,
" Meta Colton Fell,
" Minnie Gabel,
" Mrs. Mary Cromwell Gillette,
" Edith Hunt Golding,
" Mary Virchaux Houston,
" Mrs. Mary Louisa Hulfish,
" William Matlack Hunter,
" Maud Gregory Isbell,
" Edward Kent Leech,
" Mary Warden Loud,
" David Henry Magee,
" John Gibson McCall,
" Mrs. Emily Milson,
" Gertrude Louise Oat,
" Jennie Standish Pinkerton,
" Annette Randolph Railey,
" Marguerite Sayen,
" Mary Wheeler Seely,
" Mabel Shriver Smith,
" Louise Marguerite Spangler,
" Juliet Schmidt Spangler,
" Thomas Sproule,
" Mrs. Sophronia Warren,
" Alice Leonora Warren,
" Frederica Lenita Warren,
" Eleanor Hamilton Williams,
" Annie Maria Zimmer.

(Mrs. Mary Anna Catharine Gouckler, a candidate from St. Andrew's parish, received the laying on of hands at the same time.)

COMMUNICANTS ADMITTED.

April 8. John Gibson McCall,
April 15, Mrs. Anna Levick Baily,
7.30 a.m. Jeane Butcher,
" Katharine Colhoun,
" Benjamin Talmadge Curtis,
" Edith May Esherick,
" Meta Colton Fell,
" Mrs. Mary Cromwell Gillette,
" Edith Hunt Golding,
" Mary Virchaux Houston,
" Miss Mary Louisa Hulfish,
" William Matlack Hunter,
" Maud Gregory Isbell,
" Edward Kent Leech,
" Mary Warden Loud,
" David Henry Magee,
" Mrs. Emily Milson,
April 15, Gertrude Louise Oat,
7.30 a.m. Annette Randolph Railey,
" Marguerite Sayen,
" Mary Wheeler Seely,
" Louise Marguerite Spangler,
" Juliet Schmidt Spangler,
" Alice Leonora Warren,
" Frederica Lenita Warren,
" Eleanor Hamilton Williams,
" Annie Maria Zimmer.
10 30 a m. Minnie Gabel,
" Jennie Standish Pinkerton,
" Mabel Shriver Smith,
" Thomas Sproule,
" Mrs. Sophronia Warren.

COMMUNICANTS RECEIVED.

April 16. Mrs. Imogen B. Neall, St. James', Kingsessing.
" 18. Jennie Cooper Hansell, Church of the Saviour.

NUMBER RECEIVING AT THE CELEBRATIONS.

April	1.	7.30 a. m.,	35.	April	15.	10.30 a. m.,	128.
"	1.	10.30 a. m.,	93.	"	22.	7.30 a. m.,	35.
"	8.	7.30 a. m.,	35.	"	25.	11.00 a. m.,	14.
"	15.	7.30 a. m.,	160.	"	29.	7.30 a. m.,	35.

Total for the month, 535.

The Month With the Guilds.

CLOSING EXERCISES of the guilds of the parish already begin to find place in these records. The summer exodus begins early, and workers of St. Mary's, like those of other parishes, are away from the city all through the heated months.

ST. AGNES' GUILD has received from the Rev. Herman L. Duhring, superintendent of the City Mission, a very appreciative reply to the gift of twenty-six new garments, a portion of the guild's Lent work, which were sent to the Mission at Easter.

ST. MARY'S BRANCH OF THE WOMAN'S AUXILIARY held its monthly meeting April 12, the attendance being smaller than usual, owing to forbidding weather. Reports were made by the Domestic, Indian and Foreign Committees. The Indian Committee noted that $1695 had been sent to Bishop Hare's work by the Diocesan Auxiliary, $695 more than was asked as a thank-offering for the twenty-five years of his episcopate. The pledges of other committees having been already met, $21 were voted for three months' contribution to the Freedmen's Committee for work in Morganton and Russburg, Va. Fifty dollars having been given at the last meeting for the school work of Bishop Wells, the note sent therewith by Mrs. Whitaker was ratified, to the effect that the Bishop apply this money towards the purchase of school property in the city of Spokane, or, if that project fail, that it be used for a scholarship in St. Mary's school in the same city.

LEVYTYPE CO. PHILA.

ST. MARY'S CHURCH.

Erected 1873. Consecrated 1890.

The Little Sisters of St. Mary held a sale in the Parish Building, on Saturday afternoon, April 21. The room was bright with the decorations of the Jubilee reception, and pretty tables filled with fancy articles, candies, etc., with the members of the guild in waiting, helped to make up a very attractive picture. A large portion of the articles offered for sale were of the girls' own workmanship. The proceeds, which netted $45, will pay the $30 annually due for the scholarship held by the Little Sisters in St. Mary's Orphanage, Shanghai, China, and the balance will be used to begin another year's work in the autumn. This guild reports weekly meetings from November 1, every Wednesday at 3.30 p. m. in the Parish Building; a roll of twenty-eight members at the year's beginning, and thirty-two at the present time; an average attendance of ten; and the apportionment to each member of some light work for the summer at the final meeting on April 25. The guild has been under the devoted management of Miss Emily F. McLean throughout the year, Miss Theodora A. Wessels having been her fellow-directress until February, and Mrs. William Goodrich since that time.

The Brotherhood of St. Andrew held its monthly meeting April 2, the director presiding and there being a good number in attendance. After the transaction of the usual routine business, Mr. George F. Colhoun proposed a new field for Brotherhood usefulness, which met with unanimous favor, and was at once put into practical operation. This is the reception and distribution by a committee of the chapter of partly-worn garments for men and boys, supplementing and completing the large amount of like work done for women and girls by ladies of the congregation. Mr. George F. Colhoun and Mr. Lewis Morris Gray were appointed a standing committee to put the plan into effect and to carry on the work. The details were arranged at a meeting of the committee April 4, and on the following Sunday notice was given to the congregation that garments would be gratefully received at the Parish Building on the Saturday afternoon thereafter. It is the purpose of the committee to be at the Parish Building at regular stated times to receive further contributions, and to make such distribution to the needy, both in and out of the parish, as their careful inquiries may suggest. They will gladly receive from members of the parish any information as to where their gifts may be needed.

The Associate Rector of St. Mary's will deliver a sermon in the course under Brotherhood auspices at St. Andrew's Church, Thirty-sixth and Baring streets, on Sunday evening, May 6.

The Mother's Meeting closed its winter gatherings with pleasant festivities on Monday evening, April 16, in the Parish Building. The date was chosen that the exercises might be part of the Golden Jubilee observances of the parish. The opening devotions included a thanksgiving for the Rector's half century. Brief addresses were made by the Rector and Associate Rector. There were also musical numbers by Miss Weeks, Miss E. H. Rhein and Mr. Robert H. Rhein. Comfortables that had been recently made by the mothers were, by their vote, presented to three of their number—to Mrs. Funk, as a tribute to her long connection with the meeting, and to Mrs. Orr and Miss Hunt, in appreciation of their very faithful attendance. Smaller gifts were also presented to each one of the members, and refreshments were served. Mrs. E. W. Colladay and Mrs. W. H. Rhein, the directresses, were assisted in the entertainment by the Misses Rhein, Miss Weeks and Miss Hills.

The Guild of the Holy Child kept holiday time with its closing exercises at Institute Hall, on Saturday afternoon, April 14. The large hall was literally crowded with the guild children, their parents and friends. The long programme had been most carefully and faithfully prepared by Miss Clara Manderson, the superintendent, and filled the hours, to the delight of those present, with recitations, songs, dialogues, and choruses, all rendered by the little ones. Special mention should be made of the choruses "Comin' thro' the Rye," "Suwanee River," and "America," sung in costume and with appropriate adjuncts. The first prize, awarded for perfect attendance, conduct and text recitation through the year, was given to thirty-three children. Ten more received the second prize for perfect attendance. Honorable mention was made of ten more who had missed but one session in the year. The superintendent has the wise custom of allowing these children, whose gifts from all sources are but few, to select, within certain price limits, the prize each most desires. Ice cream and cake in abundant quantity were served to the children when the exercises were over.

In his address before the exercises, the Associate Rector mentioned that this guild was founded in October, 1887, with one teacher (the present superintendent) and five scholars; that in the present guild year, October 28, 1893 to April 14, 1894, there have been twenty-seven teachers and 264 children, the guild holding twenty-four meetings, and having six services in the church. The name of the guild is perpetually kept before the children, the guild collect used at every meeting and placed in their hands for use at home.

A Practical Charity.

A committee from the Brotherhood of St. Andrew will be at the parish building every Wednesday evening, from 7.30 to 8.30 o'clock, to receive and distribute partly worn garments for men and boys. They not only solicit such articles from members of the parish, but also ask to be informed of every case that may come to the notice of parishioners where such garments are needed. This committee desires to become an almoner of the parish in this direction, distributing both within and without the parish as calls may be made.

The Altar Guild's Year.

The Altar Guild presents the following report for the year past:

This guild is one of the most important of the parish organizations. Its work continues unbroken throughout the year. The officers are a president, treasurer and secretary, elected annually. The meetings are held on the first Friday of each month, from October to April, inclusive. The annual membership fee is one dollar. The work of the guild consists in the perpetual care of the altar and chancel, and of all ornaments, hangings and linens pertaining thereto. Besides this, the society makes and cares for all vestments worn by the clergy, and the cassocks and cottas of the choristers, as well as fulfilling orders from outside the parish. The secretary is glad to state that the past year has been an unusually prosperous one. For use in the parish there have been made thirteen cassocks and five cottas, and six purifactors have been added to the altar linen. Two surplices were made and presented as the society's gift to the Rev. James Powers Hawkes on his removal to Lebanon in June, and an order is now being filled for a cotta and white stole to be used by Mr. Samuel R. Colladay, when he is made deacon, June 10. The Altar Guild has received two pulpit falls, one of white, made by St. Mark's Altar Society, and one of violet, the work of members of our own society. The society is in need of new members, the work of the coming year promising to be as heavy as that of the year past. Assistance is needed in plain sewing and embroidery. There are still a number of new cottas needed for the choir, and it is hoped that these may be made during the summer months. Not only are new members desired for the more permanent work, but if any in the congregation will kindly assist in the special work of these cottas, the society will be very grateful.

[Signed] JOSEPHINE FAY WHITE,
Secretary.

April 15, 1894.

Visiting Clergymen.

The Rev. Thomas Richey, D. D., professor of Ecclesiastical History in the General Theological Seminary, New York, preached in St. Mary's on the morning of the First Sunday after Easter, April 1. The sermon showed the redemption wrought by Christ in the three consequences of the fall, the toil of man, the suffering of woman, the thorn-bearing of the ground, and was one of the ablest heard in the parish for some time past.

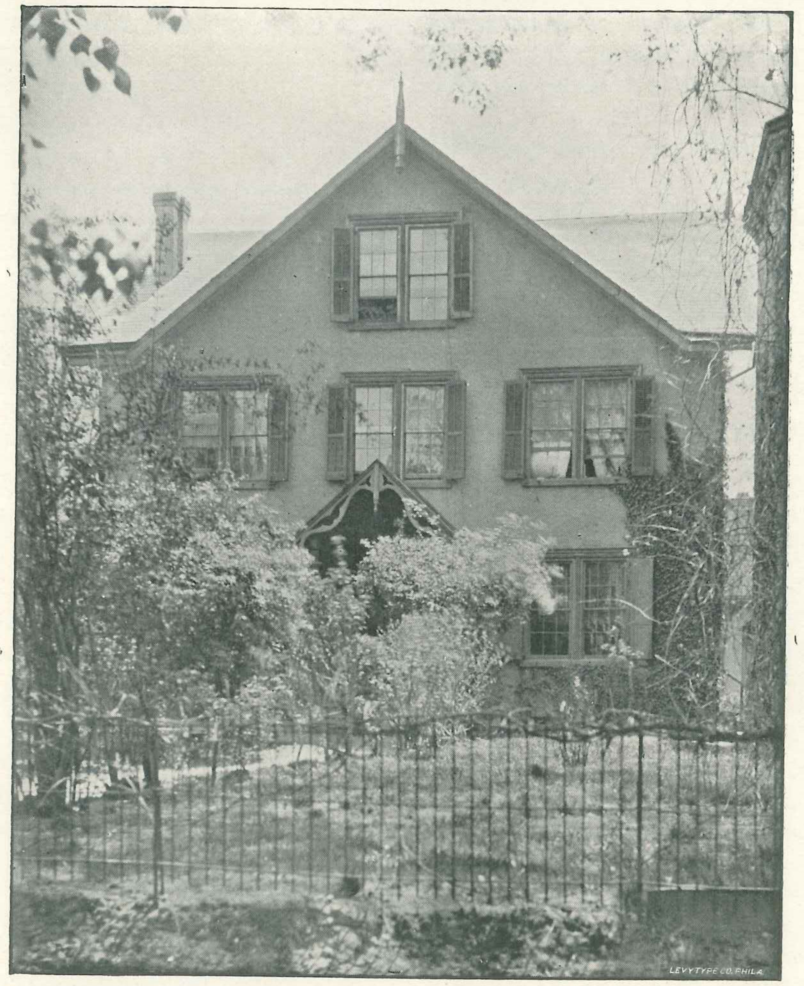
The Rev. Ernest W. Dustan, of Sharon Springs, N. Y., a nephew by marriage of E. Otis Kendall, LL. D., of this parish, preached on the morning of the Second Sunday after Easter, April 8. The sermon was one of great spiritual helpfulness, the theme being "Personal Companionship with Jesus."

The Confirmation.

The Rt. Rev. O. W. Whitaker, D. D., Bishop of Pennsylvania, administered the apostolic rite of Confirmation in this parish at the afternoon service on the First Sunday after Easter, April 1. The church was crowded. Evening prayer was said by the rector and the Rev. W. N. Baily, of the Church of the Holy Comforter. During the singing of the first part of the hymn "Just as I am," the candidates took their places in double lines at the chancel-rail. The class had been prepared and was presented by the Associate Rector, who also read the preface and the "Words of the Gospel." The number receiving the laying on of hands was thirty-three, thirty-two from this parish and one from St. Andrew's Church. Twelve of these were from the Sunday School, and six from Mme. Clerc's School, where weekly instructions had been given for six weeks. The names are given in the Parish Register in another column of this paper. The Bishop preached on "Christian Hope." After the collect and benediction, the recessional hymn was "Jesus, I my cross have taken," as is the parochial custom when the Confirmation office is used.

The Fourth Brotherhood Service.

Another great congregation gathered in St. Mary's for the fourth and last of the Brotherhood services on the evening of the Second Sunday after Easter, April 8. In the chancel, besides the clergy of the parish and the preacher of the occasion, were the Rev. J. B. Halsey, of Roxborough, and the Rev. S. B. Purves, of St. Paul, and in the congregation were the Rev. G. J. Burton and the Rev. R. F. Innes, of this city. Evening Prayer was sung with the usual spirit and precision. The sermon was preached by the Rev. James S. Stone, D. D., rector of Grace Church, the subject being "The Influence of Elizabeth



ST. MARY'S RECTORY.
Erected 1850.

upon the Anglican Communion and upon the American Republic." With ripe scholarship and rare clearness of diction, Dr. Stone sketched the impress upon both Church and Republic of moderation, independence and obedience to law, closing with pertinent applications of the use to be made of this heritage in these days. Both the Brotherhood and the congregation here acknowledge the pleasure and profit derived from the sermon, which made so successful a close to a series that has been eminently successful throughout. The parish will be glad to learn that the Brotherhood proposes a like course during the months of next autumn and winter.

The Communion Instructions.

The two instructions on the Holy Communion, completing the Confirmation series, were very well attended. There were ninety persons present on Tuesday evening, April 3. But the congregation of sixty a week later, April 10, is more noteworthy, and really one of the most remarkable and encouraging gatherings of the whole year. The night was the worst of the winter and spring. The air was filled with rain and snow, driven by no gentle wind. Under foot were at least two inches of slush, so wet that it made the walking like that in so much water. It was a night when only necessity would take one from home. To find sixty assembled for an instruction under circumstances like these, was an encouragement to the lecturer, and no small sign of a deep and devout interest in things spiritual on the part of the parish.

A Noteworthy Exception.

Great exceptions should always be recorded. As one of these, it is noted that there was no one present for Morning Prayer on Wednesday, April 11. This is the only time in the parish year of 1893–1894 when there has been no congregation for an appointed service. The rain and slush of the day sufficiently accounted for the lack of attendance, and gave reasonable cause for such an exception. And the exception itself gives ground for the statement that St. Mary's always has a congregation, and makes an opportunity for again commending the week-day services to the attention of all members of the parish, and urging an increased attendance on the part of many who can easily be of the assembled congregations if they but so desire.

To look for *large* congregations during the working hours is out of the question. Still, there are more than a few whose working hours can be made to suit the hours of service. May these week-day devotions be more and more largely attended!

Lecture on New Mexico.

The Rev. A. E. Dunham, formerly of New Mexico, gave a lecture upon "The Land of the Pueblos" in the Parish Building, on Friday evening, April 20. The lecture was illustrated with many fine lantern views. There was an attendance of eighty, and the receipts were given to missionary work in New Mexico.

Junior Auxiliary Day in April.

Rogation Sunday, April 29, brought the regular monthly meeting of the Junior Auxiliary. This meeting was a notable one because honored with the presence of the general secretary of the Woman's Auxiliary and the general secretary of the Junior Auxiliary. The subject for consideration was the Missionary Jurisdiction of Spokane. Mr. Edmund A. Souder, the Superintendent, presided, and the exercises were in the care of the young ladies of Mr. Clitz's class.

The following were the essays:

The Geography and Natural History, Marguerite Sayen.

The History of Spokane, Christiana Krewson.

The Missions of Spokane, Katharine Colhoun.

Bishop Wells' Letter to the class, Frances C. Lex.

The Associate Rector, whose three years' residence in the State of Washington warranted his active participation in the exercises, told of the circumstances leading to the division of Washington into two missionary jurisdictions, he himself having borne the petition for such division to the General Convention of 1892. He also gave some brief details of climate, towns and life in the central, southern and eastern parts of Spokane.

Mr. Souder, sketching the history of the Auxiliary work for the past eighteen months, paid due tribute to the originator of this work, Miss Julia C. Emery, the secretary of the Woman's Auxiliary, whom he then presented to the school as the guest of the day. It was a single true story that Miss Emery told, the story of a boy who, born on the shores of Massachusetts Bay, went westward, was a sailor, then a miner, later a cowboy, always a Churchman, and at last a clergyman. And she told it in a charming fashion that held the school and its visitors in rapt attention. "Spokane Day" at St. Mary's will be chiefly remembered because of Miss Emery's presence and words, which were the culminating feature of the exercises, and the school is added to that long list which are only too glad to give her welcome.

Among those present were the Rector of the parish, the wife of the Bishop of the Diocese, and Miss Lucy C. Jarvis, of Willimantic, Conn., the secretary of the Junior Auxiliary.

THE RECORD OF ST. MARY'S.

A paper devoted to the interests of
St. Mary's Parish, Philadelphia.

Published under the auspices of the Brotherhood of St. Andrew.

The REV. JOHN DOWS HILLS, M. A., Editor.

GEORGE SAYEN, } *Business Managers.*
ALEX. R. COLHOUN, }

May, A. D. 1894.

THE JUBILEE finds complete and worthy record in all its details, through the generosity of members of the parish, whose gifts have allowed not only the increased printing required, but also the illustrations which are so noteworthy a part of this issue.

THE GOLDEN JUBILEE will go down to parochial history as the greatest event in the records of St. Mary's. Those who took part in the commemorative services, and those who shared the pleasures of the reception, will always look back upon their participation in such an event as an honor and a pride.

JUBILATE SUNDAY began, as was fitting, at the altar. One of the best features of the day was the emphasis placed upon this service by the number of communicants receiving. It is no small matter to gather 160 communicants at an early celebration. Even at Easter the number would be good. And for so many to come on this day, to receive the Blessed Sacrament at the Rector's hands, brought Rector and people into closest and highest fellowship, as together they made the Eucharistic thanksgiving.

THE PRESENCE and words of the Bishop of the Diocese were the crown of the midday service. The Bishop changed another appointment to be at St. Mary's at that time. The loyalty and affection of St. Mary's clergy and people have always been his. But by his words on Jubilate Sunday he has knit the parish to himself in new ties of both loyalty and love, and appreciation expressed editorially in these pages is the appreciation of the parish at large. Very happily for these records, the Bishop's address was taken down at the time by one accustomed to report him, through whose kindness we are enabled to make them a permanent part of the day's recorded history. They will be read with pleasure by all who heard them, and kept for future reference, along with the most treasured records of the festal day.

COMMENT ON the mid-day service would be incomplete, did it not include more than passing mention of the presence of the two former assistants in the parish, and the assignment to them of the office of Morning Prayer. There are many in St. Mary's parish that were helped between 1881 and 1888 by the Rev. Mr. Innes, and between 1890 and 1893 by the Rev. Mr. Hawkes. Their presence in the chancel on the Jubilee Day was not merely a tribute due their former connection with the parish, but also added not a little to the happiness of many of the parishioners.

COMMENT UPON the mid-day service must also include no little praise of the great work done by the choir. The usual Sunday service contains full labor enough for any choir, and where such an amount is well done praise is always due. But in this service, lasting from half-past ten until after two o'clock, there were no less than seven elaborate anthems, in addition to chants, hymns and other incidental music. And if ever a choir rose to a great occasion, St. Mary's choir did on Jubilee Day. Loud and general were the laudatory remarks showered upon them, and if appreciation of hearers be reward enough, Mr. Charles H. Yarnall and his fellow-laborers have had reward indeed for all the long preparation whose results spoke so plainly.

THE PARISH itself must be noticed, as seen from the point of view of Jubilate Sunday. In the Rector's first report, 1845, the communicants numbered sixty-two; this year more than 600 will be reported. Then a plain frame church held the few worshippers; now beautiful St. Mary's, with altar unexcelled on the continent and with services of goodly appointment, stands on the same ground, and gathers the great congregations of each Sunday. Yet even these mighty changes are not the best of the story of fifty years. In his address at the reception, the Rector recalled the fact that the parish had had its sad and stormy times during these years, and many of the older members of St. Mary's could recall them, too. But the memories of the days that were dark were mentioned only that the brightness and prosperity of the present might be better emphasized. A people happy and harmonious, this tells the story of the large number who call St. Mary's their spiritual home to-day. And in no way could this have been so truly expressed as by the universal desire to honor the Rector on his fiftieth anniversary, and in the affection showered upon him in this his day of rejoicing. St. Mary's thus most truly told its unity and prosperity, and in the honors poured upon its Rector most really honored itself.

ST. MARY'S CHURCHYARD.

Jubilate Sunday.

Nature herself showered benediction upon the great day of parish rejoicing, and gave kindliest sunshine in greeting to the most marked day in St. Mary's history. For so exceptional an event as the Rector's Golden Jubilee, vestry and congregation had long been making worthy preparation. Of the day itself is now made a record as exceptional, that, in its every part and in each detail of every part, there was perfect and worthy carrying-out of all that had been prepared.

The Chancel and Altar.

It was a sanctuary of exquisite beauty that gave welcome to the worshippers on the Jubilee Day. On either side of the great altar rose banks of white and green, only palms and Bermuda lilies being used, the Altar Guild honoring itself as it honored the feast by this its handiwork. Large clusters of lilies made the sole floral adornment of the altar. In proper place upon the retable stood two seven-branched candlesticks of brass, the gift of Mr. William H. Wetherill, whose name is so indelibly associated with the altar itself, and in the niches on the corners rose brass candlesticks with the Eucharistic lights, the gift of Mr. Joseph S. Vetterlein. These many lights, rising in regular order from the central cross, threw the cross back in a deep perspective of light, and gave the altar a new and superb beauty as it was thus crowned with all its proper ornaments.

The Jubilee Pulpit.

Six days of work had been required merely to put in place the magnificent pulpit of stone and brass, which was the thank-offering commemorative of the Jubilee Day. Its foundation is of light stone, like that used in the trimmings of the interior of the church. On this rise a central and four smaller pillars of stone, capped in brass of beautiful ornamentation, and on still another stone rests the pulpit floor of polished wood, circled with a heavy rim of brass. Still higher rises the pulpit, all of brass, octagon shape, with openwork panels, the central one bearing the sacred letters, I. H. S. On the brass at the floor-base is the inscription:

In Commemoration of
The Golden Jubilee of the
Reverend Thomas C. Yarnall, D. D.,
as Rector of St. Mary's Parish.
April 11, 1844. ✠ April 11, 1894.

This pulpit is the gift of the Rector's good friend, Mr. William H. Wetherill. The vestry committee who selected and placed it were Dr. Hughes and Messrs. Barker, Jones, Souder and Whiteley.

The Early Celebration.

The first service of the day was the celebration of the Holy Eucharist at half-past seven o'clock, the Rector being the celebrant and the Associate Rector assisting, the Rev. J. P. Hawkes and the Rev. J. B. Halsey also being in the chancel. There were 160 communicants. Twenty-six of the class confirmed on the first of April made their first communion at this time. The Rev. W. F. Brand, S. T. D., of Maryland, and the Rev. W. N. Baily, of the Church of the Holy Comforter, were among those receiving.

The Great Jubilee Service.

The Jubilee service proper had its beginning at half-past ten o'clock. Before that hour every available spot in the church was occupied. The large baptistery was filled with chairs, and as much of each aisle as could be spared was likewise filled. Many who have had ties with St. Mary's in the past came from long distances to be present at this service. There were at least 1200 people in the building.

The chancel and altar were ablaze with light, when the long procession entered, singing "We March to Victory." After the forty-four choristers, came the following clergy: The Rev. James B. Halsey, of St. Timothy's Church, Roxborough; the Rev. James Powers Hawkes, of St. Luke's Church, Lebanon, Pa., assistant at St. Mary's from 1890 to 1893; the Rev. Robert F. Innes, of the Chapel of the Merciful Saviour, assistant at St. Mary's from 1881 to 1888; the Rev. Hermon G. Batterson, D. D., of New York; the Rev. William F. Brand, S. T. D., of St. Mary's Church, Emmorton, Maryland; the Rev. Charles A. Maison, D. D., president of the Convocation of West Philadelphia; the Rev. John Dows Hills, Associate Rector of St. Mary's Church; the Rev. Thomas C. Yarnall, D. D., Rector of St. Mary's Church; the Rt. Rev. O. W. Whitaker, D. D., Bishop of Pennsylvania.

Morning Prayer was said by those who had ministered in the parish in the past, the Rev. Mr. Innes saying the office and the Rev. Mr. Hawkes reading the lessons. Anglican chants were sung to the *Venite* and to Psalm 118, which was the Psalter. The *Te Deum* and *Benedictus* were Stainer's in E flat.

"Now thank we all our God," being sung as an introit, the Bishop of the Diocese proceeded to the celebration of the Holy Communion, with the Rev. Dr. Batterson as epistoler and the Rev. Dr. Brand as gospeller. The music of Eyre's office was used for the *Kyrie*, *Gloria Tibi*, *Credo*, *Sanctus*, *Agnus* and *Gloria in excelsis*. After the Rector's historical sermon, there followed the

Gloria from Mozart's Twelfth Mass. The congratulatory address of the Bishop came immediately thereafter. As the *offertorium*, the duo of Rossini, "Heaven, earth and ocean," was sung by Mr. George S. Sturges and Mr. Charles H. Yarnall. Mr. Sturges, some years ago of St. Mary's choir, came from New York to pay this tribute to the Rector. At the presentation of the offerings, Handel's matchless "Hallelujah chorus," was admirably sung by the choir. The Bishop was assisted in the administration by the Rector, 128 receiving, making the total number of communicants for the day, 288. The recessional hymn was "All hail the power of Jesus' Name." The Associate Rector acted as master of ceremonies at this service.

The Rector's Historical Sermon.

The Nicene Creed in the Communion office being ended, the Rector entered the Jubilee pulpit, which was then used for the first time, and after pronouncing the Invocation, preached the following sermon:

> Unto what is the kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. St. Luke xiii. 18, 19.

The completion of fifty years' rectorship in one parish may, to a certain extent at least, excuse me for indulging, at this time, in some personal reminiscences. With two or three exceptions, I have not cared to preach anniversary sermons. And particularly in this parish, it did not seem worth while to dwell upon what, for the first few years of my ministry here, did not offer features of sufficient general interest to warrant their public recital. Then, too, the history of our parochial existence did not reach back beyond the second decade of the century. For some years of its infancy this was a feeble country or suburban church, in a sparsely settled neighborhood, and had little to recommend it in the way of architectural beauty. The congregation was very small; the services possibly not always very attractive nor always regularly held.

About ten years ago I gathered what records I could of our early history, making them a subject of discourse at the time. With a few additions, they were published in pamphlet form in 1887. Not very long afterwards I alluded in a sermon to some facts connected with what at that time had been accomplished here. And a few years later, when an anniversary of my ordination to the priesthood occurred on a Sunday, I made some brief impromptu remarks, at the close of my morning sermon, which were based upon what I could recall at the moment of the characteristics of some who had taken part in the ordination service which was held here on the nineteenth day of May, 1844. I was elected Rector of this church on the eleventh day of April of the same year. Of the members of the Vestry who elected me two* survive, and the three who were ordained here in 1844 are still living. I think you will agree with me that I cannot be justly charged with having, in all these fifty years, dwelt much in my sermons upon matters which might be considered as obtrusively of a personal nature.

I received both Deacon's and Priest's orders at the hands of Bishop Henry U. Onderdonk. Whatever may have been spoken or written against him, whatever were his faults, he was eminently a just man, kind and considerate, and firm in his clear convictions of duty. His mind was of a high judicial order, and his early medical studies had trained it to close observation. He was untiring in his visitations of the large diocese, which then embraced the State and involved much exposure and rough travel. As a preacher he always won attention by the ability, the careful accuracy, the thoughtfulness, and the wide instructiveness of his discourses. His controversial writings are remarkably free from all unfairness and bitterness—indeed, are models of their kind—and were of noteworthy use in their day by the calm and strong testimony which they bore to certain truths then too little thought of. During the twelve years of his enforced silence very beautifully did his humility become a marked feature of his character. And during this time profound respect was felt for him and substantial evidence given of this feeling, both in and out of our Communion. I may, perhaps, be pardoned for saying here that upon no act of my life do I look back with more satisfaction and thankfulness than having written the petition which was the means, under God, of lightening the Bishop's closing years. Of late, scarcely has justice been done to his memory. Hence I make this tribute, imperfect as it is, but with the strong conviction of the value of the services which he rendered to our Church in Pennsylvania in a peculiarly trying time—the bitter party feeling which existed requiring calm judgment to meet and soothe it.

Among my examiners, both for Deacon's and for Priest's orders, and who likewise presented me each time for ordination, was the Rev. Dr. Charles S. Williams. It has long been a most pleasant recollection with me that my name has thus some association with his. The son of a clergyman, and born in Kent, England, in 1791, he entered the army when a young man, and served with marked distinction both in India and in the Peninsular campaign under Wellington. In the battle of Toulouse he was severely wounded, and was among those left on the field over night whose recovery was considered hopeless. He subsequently became an officer in the First Life Guards. But his call was for a higher service. Entering St. John's College, Cambridge, he was, after graduation there, ordained in 1820, by the Right Reverend Dr. Tomline, Lord Bishop of Lincoln. In 1823 he came to this country. He served several of our churches in Pennsylvania and Maryland, and for nearly eight years was President of Baltimore College. Removing to Philadelphia, the last twenty-two years of his life were principally given to the higher educational training in this city—meanwhile, however, never neglecting the discharge of the duties of his clerical office. He was ever ready to assist his brother clergymen or to take duty in feeble or vacant parishes, and his services were always given gratuitously. He was active, too, as the Chaplain of St. George's Society, many cases of suffering having been carefully investigated and relieved by him. His death followed an attack of paralysis while preaching in Emmanuel Church, Holmesburg. During his last sickness he wrote, "Thanks be to God, I am not afraid to die. Though sensible of my many shortcomings, and of the sinfulness of erring human nature, yet holding fast to the promises revealed to us in the blessed Gospel, I am able to say with hope, 'Lord, whensoever Thou wilt, Thy will be done.'" Thus calmly and peacefully did this good soldier of Jesus Christ look forward to the end of mortal life. I recall his courteous manners, his thorough refinement as a gentleman of the old school. A few of his manuscript sermons, and among them some which he had preached in St. Mary's (where he occasionally officiated), were recently placed in my hands for perusal. They bear the marks of his accurate scholarship, as well as of his earnest advocacy of the great truths of the Gospel.

One of my very dear clerical friends, who also took part in the services here at my ordination to the Priesthood, was the Rev. George W. Natt, to whose memory one of the windows in our Baptistery is dedicated. Thirty years ago he was called to his rest, and, of course, many now present have no personal recollection of him. There are, however, some among us who still cherish his memory. And I am very sure that we can have in mind the image of no one who was a more devoted servant of our blessed Lord. A holier man I never knew. Most faithful missionary work on his part in the interior of this State had endeared him to all who were brought under the influence of his ministry there, and won for him the admiration and warm affection of the late Bishop Alonzo Potter. It was to Mr. Natt that we largely owe the rebuilding of the church in Mantua, which he subsequently served until his health failed him. Even when wearing sickness was upon him, and when many a person would have felt quite justified in withdrawing from all active labor, he kept on in untiring devotion to the cause which he loved, and the all-gracious Master whom he served.

I have spoken of Dr. Williams and of Mr. Natt partly because it is our privilege in this parish to have those bearing these names working here with us. Besides, it is well for us to remember the examples of those whose lives bore witness to noble character; it is an incentive to our own walking in the ways of godliness.

There are many dear forms which rise before my mind as I look back over the years of my rectorship here, faithful men and women who had the welfare of this church very near their hearts, and doubtless often in their prayers, and who gave earnest labor here. It is to these that the greater praise is due, humanly speaking, for whatever good has been accomplished here. Without them there must, of necessity almost, have been sad failure. When I entered upon my duties in St. Mary's, the region about us, which is now included in the city limits, was still quite rural. It continued so for several years, and the rapid growth which we have seen of the city in this direction was hardly dreamed of. West of the Schuylkill river, within the limits of the county of Philadelphia, at the period referred to, St. Mary's was the only one of our churches, with the exception of St. James' Church, Kingsessing, three miles south of us. Of St. Mark's Church, Mantua, which was built before St. Mary's, nothing but the blackened walls were standing, the church-building having been set on fire and destroyed some years before; and for some time before that, having been unused as a place of worship, it was neglected and sadly desecrated. To-day twelve additional churches and chapels of our Communion mark the growth of our Church, this side of the Schuylkill, within the aforesaid limits during the last half century.

Fifty years ago the excitement following the Oxford movement had sent its wave of influence across the waters to our own shores; and much suspicion was felt concerning those clergymen who did not join in pronounced opposition to everything which had upon it the marks of that movement. The word *Puseyite* was often used as a term of reproach by many who had an exceedingly nebulous conception of its meaning, and frequently ludicrous mistakes was made in its application. In illustration of those times, I may mention that an English gentleman who moved into this neighborhood was informed, when inquiring about the different places of worship around us, that this was a Puseyite Church; and when he asked the meaning of the designation, was met with the confession of entire ignorance of its significance on the part of his informant. A name sometimes serves its purpose when the truth might not serve quite as well. Ignorance is very apt to frighten itself as well as to frighten others when there is little real cause of alarm. All who have intelligently studied the Oxford movement must be satisfied, however they may regret some of its results, that very great good has come from it in intensifying the thought of the Church as a Divine Institution—as the Body of Christ—and not a merely human organization.

The unhappy effects of prolonged partisan strife in our Communion, and the bitterness engendered thereby, had not died away fifty years ago. The old ways of dignified quiet, without much of a very active aggressive spirit, and perhaps with too faint a conception of some deeply important spiritual truths, although these were enshrined in the Prayer-Book, were disturbed by the earnestness which marked many who recognized the awakening influence of the movement which had arisen before that which sprung from Oxford. I, of course, allude here to those who were called Evangelicals, whose memory we are bound to honor for what was accomplished by them in calling attention to a class of truths which had in a measure been kept in the background under the benumbing influence inherited from the Georgian Era in England. Much, however, and too much, which might be called Calvinistic teaching, or at least semi-Calvinism, as distinguished from what is thought to be its opposite as found in the Prayer-Book, had been introduced among us, and certain theological terms having no sure warrant of Holy Scripture, were nevertheless held in some quarters as containing vital truths, the denial of which rendered one who felt bound to question them, or who failed to use the terminology referred to, liable to be considered unsound in the Faith. Moreover, a curious feeling had arisen that much insistence upon what may be termed the distinctive teachings of our Church as separating us from other forms of Protestant belief and worship, was a mark of illiberality and bigotry; and the current phrase, of "putting the Church in the place of Christ," was used against those who deemed it their duty to advocate what they held to be specific Church doctrine. I remember that Bishop Onderdonk was found fault with because of his having, in one of his visitations in the State, preached in vindication of Episcopal government, rather than having chosen for his discourse some topic which was considered, at least by the one who mentioned the incident to me, as better adapted to the immediate spiritual wants of those to whom the Bishop was ministering. This sermon had been preached at the ordination held here in 1844, and is to be found among the Bishop's published discourses.

In speaking of those sad old times of party dissension and bitterness, it must be considered that the blame for the same was by no means confined to one side.

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*Edwin W. Lehman and Presley Blakiston.

Kindness and love were not always shown to those who made comparatively light of what are our marks of difference from other Protestant bodies: their Churchmanship was occasionally rudely called in question, and their zeal for the good of souls was too often unfairly regarded. Our Church did not present a united front, consequently her progress was greatly hindered. Rivalry and partisanship had done their miserable work. I may be wrong in my judgment, but I have more than once expressed the opinion that in this diocese we were set back fully half a century, and perhaps longer, by our petty party wranglings. I feel assured, however, that, at the present time, we are under far happier auspices—although there is continually besetting us the danger of extremists seeking to advance their own measures or their own views, and, in doing so, of adopting the corrupt maxims and practices of the common politician. Indeed, I am not quite certain that these are not sometimes excelled by religious baseness, because this baseness is on their part who profess to have studied the teachings of our Lord, and who claim to be His lawful messengers, or at least to be guided by His precepts.

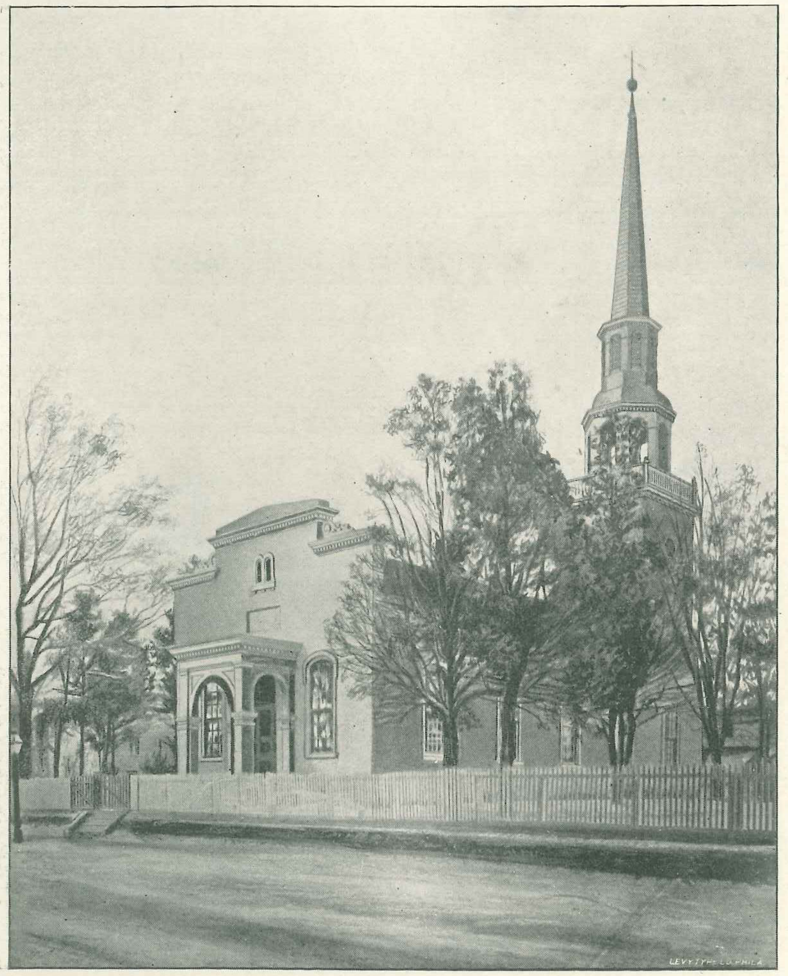
The history of the Church is full of lessons, as well for our warning as for our following. What, it seems to me, we have special need to guard against at present time is the revival of the narrow and wretched spirit of *the mere ecclesiastic.* He who is ruled by it sees but little good beyond his own very limited range of vision, and is often led by a morbid sense of what he deems to be right, to assume the role of a persecutor. Success in any contracted line of policy tends to develop self-sufficiency; and self-sufficiency is not given to question its own infallibility. I trust it will not be considered out of the way for me to add here that we can hardly expect to make much impression on the independent spirit of our American people unless manly common sense guide us, unless we are governed by the most scrupulous honor, and unless, too, we rise above the Hindoo spirit of caste. We may not have to go far to look for a diminutive Torquemada in a parish priest. We shall have learned to teach effectively the great truths of the Gospel when we practice them, when ours is that Christ-like charity which shall witness that we ourselves are taught of God, when we remember the words of the Lord Jesus: "Be ye therefore merciful, as your Father also is merciful."

There is another matter which I may here briefly mention, which in the past fifty years has, alas! too frequently shown itself in some of our parishes, although this trouble is not by any means confined to our own churches. I allude to the pragmatic spirit which is found at times among members of a congregation, to the sad annoyance of the pastor or clergyman, as well as to the set-back of true religion. While I would be among the last to claim for a clergyman autocratic power, I would also be among the last to admit that the rector of a parish is under servile bondage to one or more of those who manage, for the most part, its temporal affairs, or who seek to exercise controlling influence in them; nor would a body of Christian gentlemen claim or attempt to exert a mastership of this kind; nor indeed, would any one who has a high sense of honor or any profound conception of the spirit of the Gospel. With deep gratitude to God, and with hearty thankfulness to most kind parishioners, I would very emphatically state that the Rector of this church has no cause of complaint in the matter here referred to.

Among the incidents worthy of record in our parish annals is a midnight service in the old church which stood on these grounds, when the news reached us of the fall of Richmond—the end as it proved of the fearful civil war which for four years had distracted the country. No *Te Deum* was ever more heartily sung here than on that occasion. I may also add in this connection that one of my clerical brethren, a Southern man by birth, who had been very warmly on the Southern side in our national contest, was invited by me to preach here not long after he came North, upon the conclusion of hostilities. It took much persuasion on my part to induce him to occupy our pulpit. I could understand and honor his reluctance in complying with my request; and it was only when I said to him that I had been as strongly on the side of the North as he had been on that of the South, and that nevertheless I wished him to preach for me, that he consented to accept my invitation. When, subsequently, I visited Charleston, S. C., no one there received me more kindly and graciously than this friend of many years, now departed this life, and doubtless at rest in Paradise, the Rev. John Grimkie Drayton.

One other political allusion. In the funeral service which was held in St. Mary's in consequence of the death of President Lincoln, I simply read, at the conclusion of the service, his second inaugural address. No state paper, nor any other which was ever read here, made so profound an impression as this did on the congregation. A gentleman who was present, and who was fitted by his own high rank, both as a scholar and as a careful historical writer, to make the criticism, said to me afterwards that it was one of the finest pieces of writing in the language, and thanked me, as others did, for having publicly read it. This short paper of Mr. Lincoln's and his brief address at Gettysburg, have passed into history as among the most wonderful utterances of that remarkable man, their earnestness and self-forgetfulness, and the tender, loving spirit which shines through them, constituting their charm and their true greatness.

Nothing further of any special moment seems worthy of notice on the present occasion, until the period is reached when the necessity for a new church building became abundantly apparent, if St. Mary's was, in any proper way, to meet the spiritual wants of the population which was rapidly increasing about us. On the morning of Trinity Sunday, 1871, I said from the chancel, that it was manifest nothing more could be done here commensurate with what ought to be done, unless we had a much larger church edifice, and that I proposed to try at once to collect forty thousand dollars for this purpose. I commended the effort I was about to engage in to the sympathy, the co-operation and the prayers of the congregation. My remarks were very brief, scarcely more than what I have now mentioned. The congregation was taken by surprise, for I had previously spoken to but one or two of the intended announcement. The undertaking was by some then present looked upon, taking into view the amount which the parish could probably furnish, as well-nigh hopeless. Indeed, it was far above our own means to raise so large a sum as that which I had named. I need not dwell upon the hard work—and it was no very easy work—which followed; but with the help which came to us from other parts of the city and from friends elsewhere, a sufficient amount was pledged in addition to generous subscriptions from members of the parish, and by some around us who were not members of our Church, to warrant the Vestry undertaking rebuilding; and the present edifice is the proof of the failure of some



ST. MARY'S CHURCH.

Erected 1824. Enlarged 1846. Used until 1872.

gloomy prophesies. It would be a serious lack of Christian courtesy if I did not specially mention here the marked kindness which I have always received from many dear friends, members of the Presbyterian churches in our neighborhood, and particularly from their honored pastors who have been longest in residence among us, the Reverend Doctors Dana and Henry.

I may speak of the matter of our entering upon church-building as a venture of faith; but, like many ventures of faith of a similar kind, the cost of this building was about double what was expected, and for a long time we rested very uneasily under a heavy debt. At length, however, under the stimulus of the noble gift of our present altar by a member of the parish, a supreme effort was made to cancel our bonded indebtedness, so that the new church could be solemnly consecrated by the Bishop of the Diocese to the worship of Almighty God. Marked success attended this effort, and the consecration by Bishop Whitaker took place on Saturday, May 31, 1890. The sermon on that occasion was preached by the Rev. Dr. George R. Van de Water, Rector of St. Andrew's Church, New York, a large body of clergy being present, as well as a large congregation.

I have now placed before you, dear brethren, certain incidents in our parish history, omitting, for the most part, what has been already published. We have great cause for thankfulness in the beautiful services which are held here. In common with, and in sympathy with, the increased attention which of late years has been given in many of our churches towards making the worship of Almighty God one of joy and gladness, rather than of stiff formality and gloom, it has been sought to have our service here one which shall commend itself by its heartiness, by its reality, by its rejoicing before Him whom we profess to serve. We would thus emphasize our sense of His great goodness towards us, while at the same time we would bow before Him with holy reverence. We would, moreover, do our part towards making the thought of *Divine worship* prominent when men gather together in the houses of God in our land. At the same time we would not in the least degree disparage the great importance of preaching. While it might be presumption in me, in this connection, to adopt, as my own, St. Paul's words where he says, "I have not shunned to declare unto you the whole counsel of God," I may yet humbly hope that I have not kept back from you those leading truths of the Gospel, whereby we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The text of the sermon which I preached here on first taking charge of the church was, "Repentance toward God and faith toward our Lord Jesus Christ." I have not knowingly swerved from these great themes. I have tried to keep in mind, and to keep before the minds of those to whom I have ministered (as I trust I have preached CHRIST unto them) those great words to which we have listened this morning, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." At the same time I am deeply conscious of much imperfection in my work here. "Who is sufficient for these things?"

Jubilate is the name given to the Third Sunday after Easter, and is so called from the word beginning the old *Introit* for that day. I hope that we rejoice together to-day, this Third Sunday after Easter, that a merciful and gracious God has permitted me to see this Jubilee.

The grain of mustard seed which was planted here in the early part of the century has indeed grown into a goodly tree. We see around us in this part of our city other parishes in whose prosperity we can rejoice, as, together with ourselves, helping to proclaim the glad tidings of salvation in a Crucified and Risen Lord. Surely the time has come when we can recall St. Paul's words to the Ephesians—words so often forgotten in all our churches—indeed so often forgotten everywhere—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Let us hope that our Church throughout this wide land is becoming more and more alive to the great responsibility resting upon her as a witness to the truth as it is in Jesus, as furnishing a model of holy and reverent worship, as keeper of the Faith once delivered to the saints. Let us pray that it may be graciously given her to have wise, learned, godly, humble, self-denying, yea, self-forgetting men, watchful over her high interests—men in whom the spirit of blessed charity shall make manifest that she is indeed the Kingdom of God here upon earth. And may God mercifully grant that the great body of her members may be alive to the sublime meaning of the words, "Fellowship with Christ,"—a fellowship which can adopt the Apostle's words, "Grace be with all them that love our Lord Jesus Christ in sincerity."

The Bishop's Congratulatory Address.

The sermon being ended, and the Rector being seated in his chair within the sanctuary, the Bishop of the Diocese arose from the episcopal seat on the north side of the altar, and standing before him, said:—

MY REVEREND AND DEAR BROTHER:

In the name of the Diocese of which you have been for so many years an honored and most highly esteemed presbyter, and in the name also of this your loved and loving congregation, I congratulate you, and join with you in thanksgiving that God has permitted you to see this Fiftieth Anniversary of your Rectorship of St. Mary's Church. I am sure that the causes for thanksgiving on the part of this congregation are not less than yours, and that thankfulness fills the hearts of all its members, as it fills your own, that the happy relationship which has so long subsisted between you continues unbroken and unimpaired until this happy day.

Fifty years Rector of one congregation! What mighty changes have taken place in the affairs and conditions of this nation, of this city, of this diocese, and of this church during these fifty years! Scarcely a week had passed after you were advanced to the Priesthood and had become Rector of this church, when there came to you that wonderful intelligence that a message had been sent by electricity over the wires from Washington and received in Baltimore. That was the beginning of a series of scientific inventions and their practical application to the industries and arts of life, producing far greater results in these fifty years than had been accomplished in any five hundred years preceding. You have been privileged to see all these advances. You have seen the growth of that mighty empire in the valley of the Mississippi, and of another great empire upon the Pacific Coast. You have lived to see the less than three hundred thousand people of this city increase to more than a million.

You have seen a growth of the Protestant Episcopal Church in this Diocese, greater in ratio than the growth of the city, or of the nation.

Although in 1865 the erection of the Diocese of Pittsburgh took away one-fifth of the clergy, and one-eighth of the communicants; although the same thing was repeated in 1871, when the creation of the Diocese of Central Pennsylvania took away a still larger proportion of the clergy and communicants; still the present number of clergy and communicants is much larger than it was before any division took place, and the annual amount of gifts for educational and religious and charitable purposes in the old Diocese is far greater than it was in the undivided Diocese of fifty years ago. When you became Rector of this Parish, there were but 117 clergymen of this Church in the whole State of Pennsylvania. Now there are in this Diocese alone 250. There were at that time only seventy-four congregations and missions in the whole undivided State. Now there are 178 in this Diocese alone. There were at that time only twenty-nine congregations in the city and county of Philadelphia. Now there are 103. Fifty years ago there were less than 10,000 communicants in the whole State. Now there are nearly 40,000 in this Diocese alone. And the growth in this Parish of which you have been happy to be the Rector, and which has enjoyed your rectorship these fifty years, has not been less. The plain building in which you then worshipped has given place to this fair, beautiful Temple of the Lord. And instead of sixty-two communicants which you reported in your first report to the Diocesan Convention, you reported last year 560.

Of the 117 clergy that were members of this Diocese when you entered upon your rectorship, only eight are now alive. Bishop Clarke, of Rhode Island, honored and beloved in his own Diocese, in the House of Bishops, and in the Church at large, yet lives, and long may he live to proclaim the everlasting Gospel. The Rev. Heman Dyer, of New York, has been for years confined to the solitude of his chamber; and yet in that solitude he is visited by Bishops, Priests, and laymen, and every one who goes comes away wiser and better than he went. The Rev. Dr. Crummel is still the eloquent Rector of St. Luke's Church in the city of Washington. These three are beyond the limits of our own Diocese. Five are still connected with it. The venerable and venerated Dr. Buchanan is in his sick-room, unable to hold much communication with his friends, and taking little notice of what is going on in the world around him waits in patience and hope for his last great change. The Rev. Dr. Spear is confined in the same manner to his sick-room in Ephrata, blind, and too feeble to go abroad, yet deeply interested in the work and welfare of his brethren, looking without anxiety to the time when he shall be transferred from the Church Militant to the Church Triumphant. The Rev. George G. Field, for many years the beloved Rector of Trinity Church, Coatesville, finding his strength unequal to the increasing demands of the work, has recently resigned his charge. One other, the Rev. William Augustus White, still zealously and faithfully performs the duties of the Rectorship of Holy Innocents', Tacony.

You complete the number of whom we are happy to be able almost literally to say that although you have passed the allotted age of man, your eye has not grown dim, nor your natural force abated. It has been a happy experience for you, and for this congregation, that your ministry here has been exercised so long. Yours has been a rare privilege. I have long counted it the happiest lot that can fall to any man, to be the loved and trusted Rector of a congregation with whom he is brought into intimate and close relationship, being a continual help to them, and receiving from them the encouragement and sympathy which he needs. Such has been your privilege for half a century. Who can tell the ties that have bound you to this people, and that have bound them to you! To how many bereaved souls has it been your privilege to say: "Thy child, thy father, thy mother, thy sister, thy brother shall rise again!" To how many homes have you been a messenger of comfort and peace! It has been your privilege to have a congregation that has been loving, loyal, and true; and during no period in your rectorship have that confidence and affection been stronger than they are to-day.

I rejoice that God has brought to be associated with you in your rectorship a brother who, by his experience, by his earnestness, by his love for the work to which he has been set apart, is one whom you can trust, one whom the people of your love can trust, one with whom you may work in sympathy and hope. I congratulate you that he has come to be with you to help you bear the increasing burdens as all this work enlarges, and as in the future, sooner or later, the feebleness of age will begin to tell upon you.

Most of all, my dear Brother, am I thankful for what God has permitted you to do as the Minister of Christ for this people. As you began your ministry here preaching repentance toward God, and faith toward our Lord Jesus Christ, so have you continued to preach, and so have you continued to live. Looking at the past with thankfulness, looking to the future with the hope that is set before us by the resurrection of Jesus Christ from the dead, I can pray for you with confidence and with the hope that when the hour shall come that the shadows of earth are to be exchanged for the realities of Heaven, yours shall be the welcome: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Sunday-school's Jubilee Gift.

At a quarter past three o'clock, the Rector entered the Sunday-school room, the teachers and scholars standing to receive him. He was met at the platform by the Associate Rector and Superintendent. In a few heartfelt words, Mr. Edmund A. Souder, the Superintendent, gave the Rector the congratulations of the school, and asked him to receive for use in the church the gift offered by the teachers and pupils to mark the great event of the day. With the words, he removed the wrappings from a processional cross, which he placed in the Rector's hands.

The cross is of modest size, with floreated ends. Its material is polished brass. The obverse, with high brass edge, is heavily plated with dull gold, with symbols of the evangelists in relief at the corners, and the letters I. H. S. in the centre. The reverse, with smooth surface entirely plated with dull gold, is set with thirty-two topazes especially selected for this use. The staff is of polished oak, with brass trimmings. The design was chosen by and the cross made under the direction of the Superintendent and a committee

THE RT. REV. O. W. WHITAKER, D. D.,
Bishop of Pennsylvania.

of the teachers, and the whole is of great beauty.

The plate upon the standard bears the following inscription:

PRESENTED BY
THE SUNDAY-SCHOOL OF ST. MARY'S CHURCH
In commemoration of the
GOLDEN JUBILEE
of the
REV. THOMAS C. YARNALL, D. D.,
AS RECTOR.
1844 ✠ 1894.

Completely surprised, the Rector turned to the school, and in few words preached one of those perfect sermons which come almost by inspiration. The exact words are necessarily lost, but, as far as memory recalls them, they were these: "A Cross with jewels! No!" And then he turned the standard about. "This is more like the Cross. Plainer, more severe, and sometimes hard, and sometimes grievous to be borne! But if it be borne bravely and steadfastly and firmly to the end, then, oh! then,"—and he turned the jeweled face again to view—"then it will be set full with jewels for all eternity!" Only the school and a few older ones were there to hear. But there is now set down for the whole parish to read an incident, which to those who kept all the day from its beginning to its end, was of rarer beauty than any and every incident beside.

The Afternoon Service.

There was Evening Prayer, as usual, at four o'clock. The church was well filled. The procession included the members of the Sunday-school, who took this part in keeping the day. The path of the procession was down the north aisle and up the central aisle, as in the morning. The hymn was, "We March to Victory, with the Cross of the Lord before Us," the words emphasized by the beauteous processional cross now used for the first time at the procession's head. Herbert B. Bayliss was the crucifer. The banners of the school were also carried. Beside the clergy of the parish, the Rev. Dr. Brand and the Rev. Messrs. Hawkes and Halsey were in the line, and in the congregation were the Rev. Dr. Bodine, of the Church of the Saviour, and the Rev. G. J. Burton, of Christ Church Hospital. Evening Prayer was sung by the Associate Rector, the Rev. Mr. Halsey reading the Lessons. The sermon was preached by the Rev. Dr. Brand, from the text, "The time is short," and the words which follow in 1 Cor. vii. 29. The presence and words of this venerable man, who has been a life-long friend of the Rector, were not the least of the blessings of the day. The closing collect and benediction were said by the Rector, his voice uttering the first and last spoken words of the public services of Jubilate Sunday.

The Jubilee Reception.

The parish kept holiday time, indeed, on Tuesday evening, April 17, when the Rectory and Parish Building, adorned with plants and flowers and connected with a lighted awning, were thrown open for the Jubilee reception. The invitations, which had been sent to all connected with the parish, to the clergy of the city, and to many personal friends of the Rector besides, read as follows:

1844–1894.
THE VESTRY OF ST. MARY'S CHURCH
requests the pleasure of your company
at a Reception in honour of the
GOLDEN JUBILEE
of the
REVEREND THOMAS C. YARNALL, D. D.,
as Rector of the Parish,
Tuesday, April 17, 1894,
from eight until eleven o'clock.
St. Mary's Rectory,
Presentation in 3914 Locust street.
Parish Building at 9 p. m.

The Rector and Mrs. Yarnall received the guests in the study, and were assisted by the Associate Rector and Mrs. Hills, and by the members of the vestry and their wives. The ladies in charge of the supper and acting as a reception committee in the Parish Building were Mesdames Sayen, Herring, Williams, Colladay, Richards, Vogdes, Beaumont, Stovell, Geyelin and Pemberton Smith, and Misses West and Crowell. Under their care, the room and the tables had been beautified with plants and draped with white and yellow. The aides were the young ladies of St. Agnes' Guild, dressed in white with ribbons of golden yellow.

Careful estimates place the number of guests at scarcely less than a thousand. To the members of St. Mary's, very few of whom were absent, were added the Bishop and most prominent clergy of Philadelphia, as well as suburban clergy and representatives from the Diocese of New Jersey, eminent Presbyterian and Baptist ministers of the neighborhood, the two surviving members of the vestry which called the Rev. Dr. Yarnall (Messrs. Lehman and Blakiston), many well-known representatives of other parishes, and a host of friends besides.

The reception was in all ways a fitting close to the festivities in honor of so rare an event. The committee of the vestry who planned and carried out its every detail were Messrs. Souder, Brown and Lex. The church was opened and lighted during the evening, and many persons availed themselves of the opportunity to view the Jubilee pulpit and the other commemorative gifts.

The Presentation to the Rector.

The presentation of the congregation's offering to the Rector was made by Mr. William C. Hannis. This was done at nine o'clock in the main room of the Parish Building, which was literally packed with the guests. Behind the two, as they stood upon the platform, hung a very large portrait of the Rector in his vestments, the gift of the ladies in charge of the reception, which is to find permanent resting place in the vestry room.

Mr. Hannis placed in the Rector's hands a certificate of deposit for more than $2000, and spoke as follows :

My dear Doctor :

I feel highly honored that the privilege has been conferred upon me of presenting to you, on behalf of your congregation, on this the fiftieth anniversary of your Rectorship of St. Mary's Church, a testimonial of their esteem and love and affection for you.

Fifty years ! What a long dim vista of years it is to look back over ! What momentous events have occurred during that period ! Cruel war has shaken the whole world. Dynasties have risen and fallen. Invention and discovery, steam and electricity, have almost overcome the difficulties of time and space, and have peacefully revolutionized the affairs of the world. The face of the earth has almost become a net-work of railroads and electric wires. Even the bottom of the deep sea pays tribute to man's ingenuity, and has become a highway for the transmission of communications from one end of the world to the other. We travel now in rapidly moving, commodious cars, while fifty years ago our chief method of transit was the stage-coach. We reach New York now in two hours, which before the advent of the railroad required a journey of three days. The electric light has almost turned darkness into daylight. We can now sit in our houses or places of business and talk with people hundreds of miles away, with almost the same facility as if they were sitting beside us. We can read at our breakfast table each morning the news occurring the day before throughout the whole world.

Of all these gigantic strides in human progress—and I have mentioned but a few of them—you have been a witness, and the Parish of St. Mary's of Hamilton Village has kept pace with the world's progressive march.

When you came into this parish, fifty years ago, you were a young man, endowed with all the enthusiasm and ardor of youth. We get a faint idea of this long stretch of years when we reflect that children *then* unborn are *now* middle-aged men and women.

This place was then a little isolated country village, surrounded by green fields and woods and open country.

The little village church erected on this site, with its attendant horse-sheds for the convenience of the country people who came here to worship, has, through your enterprise, energy and perseverance, been replaced by the beautiful structure in which we now worship.

Day by day, during all these long years, you have seen the *then* distant city of Philadelphia creeping, slowly creeping, but ever creeping toward our little village, and finally creeping over it, and creeping around it, until, while we still fondly cling to the name of Hamilton Village and its rural associations, it has in fact become a component part of the great city of Philadelphia.

You have baptized, you have married, and you have buried, generation after generation of the members of your congregation.

How many are there among us now, who heard you preach your first sermon in this parish? If there are any, how very, very few they are. The membership of your congregation, while continually growing under your fostering care, yet owing to the vicissitudes of life, has been continually changing—here to-day—away tomorrow—replaced by others—shifting, ever shifting, like the sands on the seashore, while you have remained, firm and steadfast at your post of duty, like the rock-ribbed coast, unchanged by storm or sunshine.

You have placed your indelible mark on the records of St. Mary's parish, and while this parish shall continue to endure, your name and your fame will adorn the brightest page of its history.

And now, my dear Doctor, I render you this slight tribute of the enduring love and affection and esteem of your congregation, with their earnest prayer that the remainder of your days among us may be long and peaceful and happy.

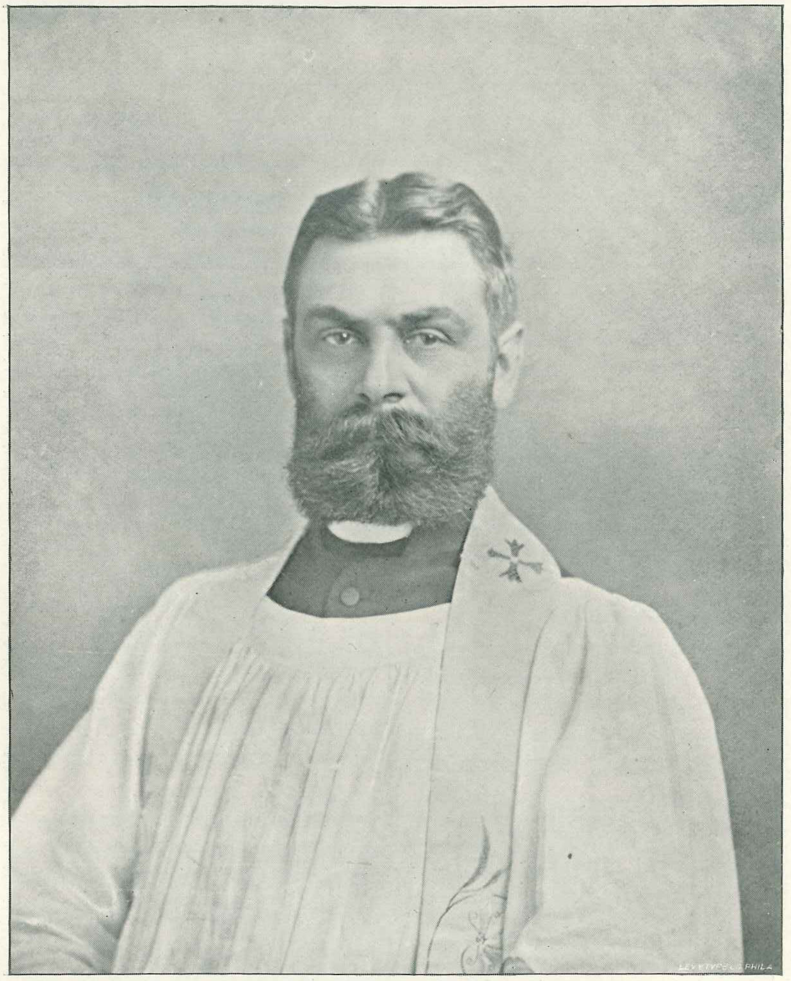
The reply of the Rev. Dr. Yarnall having been purely extemporaneous, and no stenographic report having been made of it, only suggestions of his words can be recorded here. With a touch of his so characteristic humor, the Rector began with a story illustrative of being unequal to the occasion. Then, with that pathos which is near kin to true humor, he payed feeling tribute to the congregation's love to him, and assigned a large part of the present high position of the parish to the labors and the love of St. Mary's people.

Jubilee Letters.

The Rector has received many letters congratulatory upon the completion of his fifty years in the parish. Bishops and clergymen have sent the kindliest greeting. Those who have had his acquaintance and those who are his friends in the city and its vicinity have added their good wishes, and some personal gifts have come to him besides.

Jubilee Photographs.

Through the kindness of Mr. S. Ashton Hand, of Wissahickon, who made some fine negatives of the chancel and pulpit as they appeared on Jubilate Sunday, we are able to offer these pictures to the many members of the parish who will be glad to have them. Copies of the photographs may be seen in the vestibule of the church, and may be obtained for 35 cents each, upon application made to the sexton at the church. There are four different views, three from various distances in the centre aisle, and one from the transept with the pulpit in the foreground. One of the former is used in half-tone in this issue. The negatives are of exquisite workmanship, and bring out every detail of the chancel.



THE REV. JOHN DOWS HILLS, M. A.,
Associate Rector of St. Mary's Church.

Historical and Other Addenda.

So great an event as the Rector's Golden Jubilee would fail of complete record, were there not added certain historical notes concerning the Rector and the parish, as well as descriptions, more or less brief, of the memorials in St. Mary's Church. These will be read with new interest at this time, and will serve to make the current issue of The Record of St. Mary's worthy of permanent preservation in every family in the congregation. It is suggested that the numbers of the present parochial year, November, 1893, to June, 1894, inclusive, be carefully collected with the issue of the last number a month from this writing, and that they then be placed in permanent binding.

The Rector of St. Mary's Church.

Thomas Coffin Yarnall was born in Philadelphia, December 10, 1815. His paternal ancestry is of Quaker stock of the early immigration under Penn. On his mother's side he is of New England descent, from the Coffins and Folgers, from whom came Benjamin Franklin and Admiral Sir Isaac Coffin. He was graduated from Yale College in 1841. Among his classmates were several who have risen to distinction:—Judge W. L. Learned, of the Supreme Court of New York, and Judge Joseph F. Barnard, both only recently retired, having reached the limit of seventy years; Donald G. Mitchell (Ik Marvel); the Rev. Dr. Peters, well known for the work he accomplished for the charities of New York; and Rev. Professor Joseph Emerson, of Beloit, Wis. Mr. Yarnall was ordered deacon July 9, 1843, by Bishop Onderdonk. Then he served in Christ Church, Williamsport, Pa., for a little more than six months. On April 11, 1844, he was elected Rector of St. Mary's Church, and ordained priest here by Bishop Onderdonk, May 19, 1844. On July 9, 1844, he married Sarah Price Rose, daughter of J. S. Rose, M. D. The University of Pennsylvania conferred the honorary degree of Doctor of Divinity upon him in 1868, and there is to be added a record remarkable indeed, and given to but few men—that he has continued the beloved Rector of one parish for a period of more than fifty years.

A Brief Historical Sketch of St. Mary's Parish.

The earliest services of the Church in what was then known as Hamilton Village, now the Twenty-seventh Ward of Philadelphia, were held in a small two-story building, standing on the south side of Chestnut street, between Thirty-ninth and Fortieth, called the Academy. In 1820 an appropriation was made for a mission here, and the Rev. William Richmond placed in charge. In July, 1824, Bishop White, then in his seventy-eighth year, laid the corner-stone of the original St. Mary's Church on the site of the present building, which he consecrated June 16, 1827. The Rev. George Weller, then in charge, also cared for St. Mark's Church, Mantua, now St. Andrew's. The Rev. Raymond H. Henderson, missionary in 1832–34, received priest's orders in St. Mary's at the hands of Bishop Onderdonk, August 16, 1829. The Rev. Thomas J. Brientnall, the first to serve as Rector of the parish, held the office from May 16, 1837 to July, 1838, and was succeeded by the Rev. Richard Drayson Hall, from September 17, 1838, to April 8, 1843. For six months following, the Rev. W. H. Woodward was in charge of the parish.

The Rev. Thomas C. Yarnall officiated in St. Mary's on Easter Day, 1844, and on the Wednesday following, April 11, was elected to the Rectorship, which he continues to hold. St. Mary's was then in the country—open fields surrounded it on every side. The largest number of communicants reported by the Rev. Mr. Hall was forty. The quaint framework which adorned the chancel of the old church, together with the pews, came from the Swedenborgian building, which stood at the corner of Twelfth and George streets. This chancel framework remained in the church until the first enlargement of the building in 1846.

The rectory was built in 1850, and the portion of it now used as the study occupied as a Sunday-school room for many years. In 1855 several families withdrew from the parish, and, with others, organized the Church of the Saviour. The corner-stone of the present church building was laid July 1, 1872, by Bishop Stevens, and the first service was held in the completed church on Christmas Day, 1873. The Sunday-school building was erected in 1874, and enlarged by an additional story in 1883. The vested choir of men and boys was introduced on Advent Sunday, 1884; the Wetherill memorial altar placed in 1890; the church consecrated by Bishop Whitaker, May 31, the same year; and, in the present year of grace, the parish, with its more than six hundred communicants, stands as one of the most harmonious and active in Philadelphia.

During the greater part of the past fifty years St. Mary's has been under the sole care of the Rector. Between 1881 and 1888 the Rev. R. F. Innes served as assistant minister, and between 1890 and 1893 the Rev. James P. Hawkes held the same office. The Rev. John Dows Hills has been the Associate Rector since October, 1893.

The Memorials in St. Mary's.

The following is a complete list of the memorials placed in the church, to the glory of God, and in loving memory of those whose names are noted, or to mark some noteworthy event. Two dates together are those of birth and death. A single date is that of death, or of the event commemorated.

In the Chancel :

The Altar. Mrs. Isabella Macomb Wetherill, 1806–1871; Rev. Joseph Bloomfield Wetherill, 1835–1886; Edgar Macomb Wetherill, 1869–1886; Alice Putnam Wetherill, 1867–1868.

The Altar Cross. Benjamin H. Yarnall, Jr., 1882.

The large Altar Vases. Gen. Charles P. Herring, 1889.

The Altar Desk. The fortieth anniversary of the Rev. Dr. Yarnall's rectorship, 1884.

The Credence, Indiana limestone. Mrs. Emily Bliss Souder, 1886.

The Bishop's Chair. Winthrop Robert Cunningham, 1848–1890.

The Bishop's Prayer-Desk. Caroline Louisa Houston, 1851–1891.

The Processional Cross, brass plated with gold and jeweled. The fiftieth anniversary of the Rev. Dr. Yarnall's rectorship, 1894.

The Lectern, an eagle of brass. Helen Carstairs Burton, daughter of the Rev. G. J. and Helen Burton, and wife of the Rev. W. W. Taylor, 1892.

The Pulpit, brass and Indiana limestone. The fiftieth anniversary of the Rev. Dr. Yarnall's rectorship, 1894.

The Pulpit Lantern. William West, 1839–1889.

The four Windows (Clayton and Bell, London). On the north, above figures of St. Matthew and St. Mark, are the Annunciation and the Visitation; on the south, above figures of St. Luke and St. John, are the Flight into Egypt and the Child Jesus in the Temple. Rt. Rev. Alonzo Potter, D. D., LL. D., 1800–1865.

In the South Transept :

Triple window (Paris), the centre showing the Triumphal Entry into Jerusalem. Mrs. Catharine Ann Evans, 1873.

Double window (Heaton, Butler and Bain, London), the Miracle of the Loaves and Fishes, and the Good Samaritan. Chandler Price, 1827, and Ellen Matlack Price, 1862.

On the South side of the Nave :

Double window (Paris). Christian Wiltberger, one of the founders of St. Mary's Church.

Double window (Philadelphia), the Maries at the Sepulchre. Elizabeth Eyre Babcock, 1872.

Double window (Munich), the Miracle at Cana, and the Resurrection. Rebecca Caldcleugh, wife of Robert Staley.

In the North Transept :

Triple window (Philadelphia), the centre showing Naomi, Ruth and Orpah. Maria Lansdale Hornor, 1858; Jane West Hornor, 1864; Eliza Lansdale Hornor, 1860; Rebecca Coates Hornor, 1872.

Tablet. Mary Hamilton Haven, 1803–1886.

Tablet. Constant Mathieu Eakin, 1795–1869, and Elizabeth Chandler Price Eakin, 1806–1867.

In the Baptistery :

The Font, of stone. Russell West.

The Font Cover, of brass and oak. Ida A. Vetterlein, 1880–1887.

Tablet. Rev. Thomas J. Brientnall, 1793–1847.

Tablet. Bessie Freeman Ashburner, wife of Walter H. Rogers.

Four windows (Clayton and Bell, London), as follows:

St. Philip and the Eunuch. Rev. Richard D. Hall, 1873;

The Baptism of Jesus. Rev. Peter VanPelt, D. D., 1873;

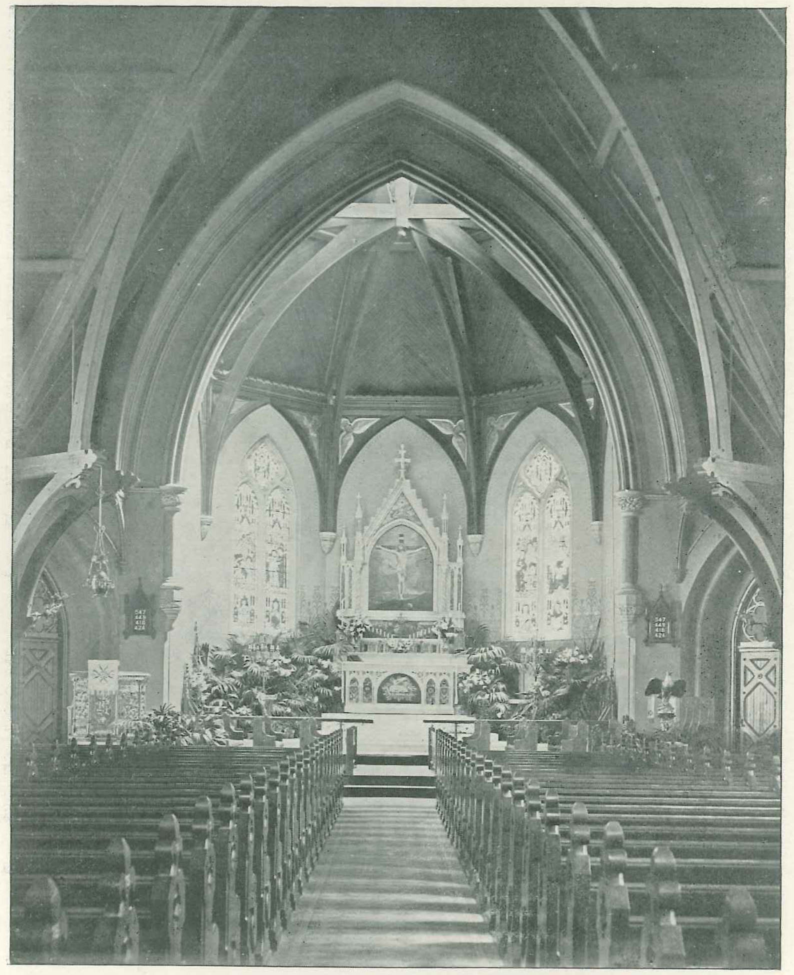
The Widow's Son at Nain. Rev. George W. Natt, 1863;

The Raising of Jairus' Daughter. Rev. George Weller, D. D., 1841.

The Memorial Altar.

The superb altar of white marble and mosaics, which is the crowning glory of St. Mary's Church, was built under the direction of the Rev. J. Bloomfield Wetherill as a memorial to his mother, Mrs. Isabella Macomb Wetherill, widow of Dr. William Wetherill, who entered into rest on Christmas Day, 1871. Many of the stones used in the side panels were gathered by Mr. Wetherill during a trip to the Holy Land, Egypt, and the East, and the designs were chosen and the work done under his personal care. He was its exhibitor in the Italian art department at the Centennial Exposition in 1876, where it attracted widespread attention. After his death in 1886, it was made a memorial of him as well as of his mother, and the ends of the altar bear inscriptions to this effect. It was presented to St. Mary's parish by Mr. William H. Wetherill, the letter of the vestry accepting the magnificent gift bearing the date, January 22, 1890.

The altar, retable and reredos are from the famous studios of Rome. The marble sculpture is by Valenzi, the Byzantine mosaic by Leonardi, and the Roman mosaic by Rubicondi. The marble, forming the framework of the exquisite pictures, is twenty-two feet eight inches in height, by ten feet eight inches in breadth. In the apex of the gothic reredos is the Ascension, and beneath, in work of marvelous execution, Guido Reni's Crucifixion, and still lower, on a broad panel nearly the entire width of the retable, the Nativity. The twisted columns of the whole are inlaid with colored stones in Byzantine fashion. The face of the altar itself has the Agnus Dei, flanked by the Alpha and Omega. The side panels on the left bear the emblems of the Passion, and those on the right the symbols of the Eucharist. The first cost of the altar was $25,000, and it is said to be the finest example of ecclesiastical mosaic work in this country.



THE INTERIOR OF ST. MARY'S CHURCH.

Jubilate Sunday, 1894.

The Rev. Joseph Bloomfield Wetherill.

A life so closely associated with St. Mary's altar received the following tribute from the Rev. Benjamin J. Douglass, in an article dated December 10, 1886, and published in *The Church:*—

"There is something besides a "touch of nature" which makes the world akin, and that is the response which self-sacrificing devotion to Christian duty finds in every heart. The worst of men feel the influence of a saintly and heroic life, though they themselves may make no pretensions to its cultivation. True discipleship carries with it its own celestial witness. The influence of one Christ-like life does more to silence the cavils of the skeptic than a course of sermons on the evidences of Christianity. It is, in fact, the best evidence of Christianity, a witness so plain and potent that he who runs may read, a living epistle, "known and read of all men."

Thoughts like these are suggested by the name of Joseph Bloomfield Wetherill, that devoted Minister of Christ whose remains we have so recently followed to their last resting-place. The mention of his name calls up in the minds of those who knew him the image of as lovely and loving a character as ever lived, one whose memory his friends and relatives will not willingly let die. When we say that kindness was the law of his tongue, we do but feebly express the manifestations of that higher gift, "that most excellent gift of charity," the gift of the Holy Ghost with which his heart was filled.

In a worldly point of view it was not necessary for him to labor as he did in the most neglected of the slums and alleys of New York. He had enough and more than enough of this world's goods to relieve him from such self-sacrificing toil. Had he so desired, he could have shunned labor of this kind and lived luxuriously. But this was not his ideal. His mission, like that of his Master, was not to be ministered unto, but to minister, and to minister to the poor and to him that had no helper, and nobly did he fulfil his mission. If the true test of the Christian Ministry is to reflect Christ's ministry, then here we have it.

He needs no fulsome eulogy at our hands, and this is furthest from our aim. Our simple purpose is to call attention to his self-sacrificing love as the key-note to his character and the test of a living Church.

This world would be better and homes would be brighter if we had more heroes of this kind. The times require just such moral heroism. Men of this stamp silence the infidel, remove the bitterness and jealousy of the Socialist and Anarchist, and take away the reproach of our Church as being an institution fit only for the wealthy and the aristocratic. They make the Church not a mere thing of taste and beauty to be talked about and admired, but a power on earth for good.

As we turn from the close of the earthly part of such a life, do we not wisely and well to ponder the conditions of final reward as made known by our Lord in the last verses of the twenty-fourth chapter of St. Matthew? If to give meat to the hungry, to clothe the naked, to visit the sick, be at last the criterion, then,

"O happy servant he
In such a posture found;
He shall his Lord with rapture see,
And be with honor crowned."

The Manufacture of Mosaics.

To the foregoing notes on St. Mary's memorial altar, is added the following, taken from the *Scientific American:*

One of the few industries of Rome is the manufacture of mosaics, the largest establishment being under the control of the Church, and employed almost entirely in the adornment of churches and religious establishments. The process of making a picture in mosaic is very slow and requires the highest order of skill. To begin with, mosaic is made of glass, and its value consists in its being indestructible.

The workmen in great pictures have to use something over 26,000 shades of colored glass to produce the tints requisite, as in a mosaic every color is necessary, just as in an oil painting. To make a picture, the process is this: A plate of metal of the required size is surrounded by a raised margin an inch in height. A mastic cement of powdered stone, lime and linseed oil is spread over the bottom of the plate, and that is covered up with plaster of paris to the level of the rim. Upon this the picture to be made is very carefully drawn, and the mechanic's work begins.

He takes a piece of glass of the exact tint necessary and fits it into its place, grinding to the shape. Then he goes on, one piece at a time, till the picture is finished; then the face is ground down to smoothness, and the picture is set in its place.

Some of the greatest pictures of ancient and modern times are in mosaic, the tints, with all the delicate shades, being carefully reproduced as in oil, and the effect being finer. The ceilings of many of the great churches of Rome are entirely of mosaic, as well as many of the altar pieces and other decorations. As they are entirely indestructible, and never lose their color, they are very much prized. A picture in mosaic costs a great deal, but then it is eternal, barring fire and earthquakes.

All over Rome there are small shops devoted to the manufacture of mosaic table tops, box covers, etc., the workman toiling all his life on one subject. The man who begins on St. Peter's or the Coliseum never does any other subject, and he becomes so skillful in this one that he is enabled to execute it not only well, but cheaply. He has only the tints to manage that enter into one picture, and he places them mechanically and very rapidly.

NOTE.—A handsome specimen of glass mosaics is the reredos at St. Stephen's Church, Tenth street, above Chestnut. The picture is the Last Supper. If these articles stimulate interest in mosaics, this should by all means be seen.

Twelve Days of the Bishop's Work.

The work of the Bishop of Pennsylvania in the twelve days ending with Easter night exceeded the labors of the most hard-working parish priest for the same time. From Wednesday before Palm Sunday to Easter Day inclusive, he administered Confirmation in sixteen churches and chapels to 575 candidates, preached fourteen sermons, made two addresses, and celebrated the Holy Communion five times. On Easter Day he was present in four parishes. In the first he consecrated an altar and celebrated the Holy Eucharist. At a later hour, in accordance with a time-honored custom of his predecessors in the episcopate, he preached at Christ Church, where he administered Confirmation, made an address, and again celebrated the Holy Communion. In the afternoon and evening, in two other churches, he administered the laying on of hands, preaching to both congregations.

The Church Standard.

The excellent portrait of the Bishop of the Diocese which appears in this issue is printed from a block belonging to *The Church Standard* of this city, kindly loaned to the editor of The Record of St. Mary's for this use.

In response to this courtesy, we take pleasure in reprinting the following from the November issue:

> The parish paper leads naturally to a general Church paper. Every Church family should subscribe to such a paper. If increased interest in the parish comes of increased knowledge of it, the same is true in the larger field. They who know of the Church's doings care for the Church the most. Bits of news of the Convocation, of the Diocese, and of the American Church, will always find place in these columns. They will be only fragments, as this paper is to be primarily parochial. But they should remind of the duty to read a general Church paper. They should be the suggestion which will serve to bring Church papers into many homes. *The Church Standard*, published at No. 112 North Twelfth street, is very able, and appeals to Philadelphia Churchmen most strongly. Its hearty endorsement by Bishop Whitaker in his last Convention address gives added worth to that of the *Standard* itself.

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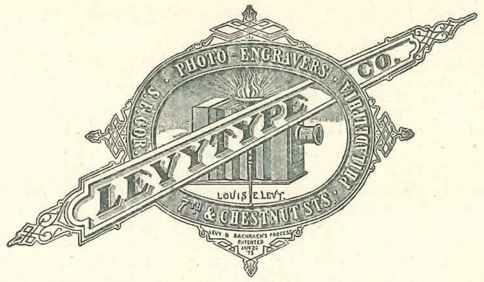
(Below Chestnut.)



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Silverware and Valuables stored at Low Rates.
Families leaving the city in summer will find this a great accommodation.

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Pulpits, Font Covers, Crosses,
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A true, unadulterated ITALIAN OIL, imported in original cases expressly for my retail sales.
Trial Bottles, 50 cents.
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Charles E. Keeler,
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COAL, COKE AND WOOD.
General Office, Room 71 Bullitt Building. Yards: 50th and Chester Ave. 1236 Washington Ave.
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...Peninsular Portable Wrought Steel Ranges.
No brickwork required. Made either Single or Double Oven. A written Guarantee with Every Range. The Most Complete Steel Range in the Market.
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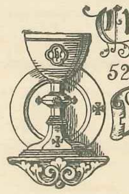

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R. GEISSLER.
52 AND 54 LAFAYETTE PLACE NEW YORK.
Communion Vessels in gold and sterling silver; also in nickeline silver.
SEND FOR A CIRCULAR, AND MENTION THIS PAPER.

West Philadelphia Funerals.

Funerals are always sad occasions, but there is no reason why they should be made specially gloomy. Why are they so often held in your house instead of your Father's house? Why are the curtains drawn, and the shutters closed? Why do you remain upstairs far away from your dear one, leaving this dear one alone, in the company of comparative strangers? Why do you take no part in the Service, not even saying the Lord's Prayer? Why do you remain sitting all through the Service, as if it were a performance in which you have no part or interest? Why do you never take your Prayer book with you to the funeral, so that you may be able to take part in the Service?

All this is because you have a wrong idea of death, and of religion. If your dear ones are in joy and happiness, then do try to invest the last offices you can do for them with something that shall in some sort correspond with this joy and happiness. There ought to be a lift and a life in a Service that begins with "I am the Resurrection and the Life," and is supposed to be a Christian, and full of faith. The Lord's Prayer, with its "Thy will be done," ought to be said with hearts and knees bended in holy submission; and the glorious Christian Creed, with its "I believe in the Resurrection of the dead," ought to ring out like an anthem of faith. We need a Burial reform.

Henry C. Townsend, Jr.,
General Insurance Broker
312 Walnut Street,
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Children's Hair Cutting.

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The best is always the cheapest. Poor quality is never cheap at any price. You are sure of only one quality here —the best,
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And with our great facilities, you are sure of the lowest prices.
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Has removed to 13 N. Thirty-ninth St.
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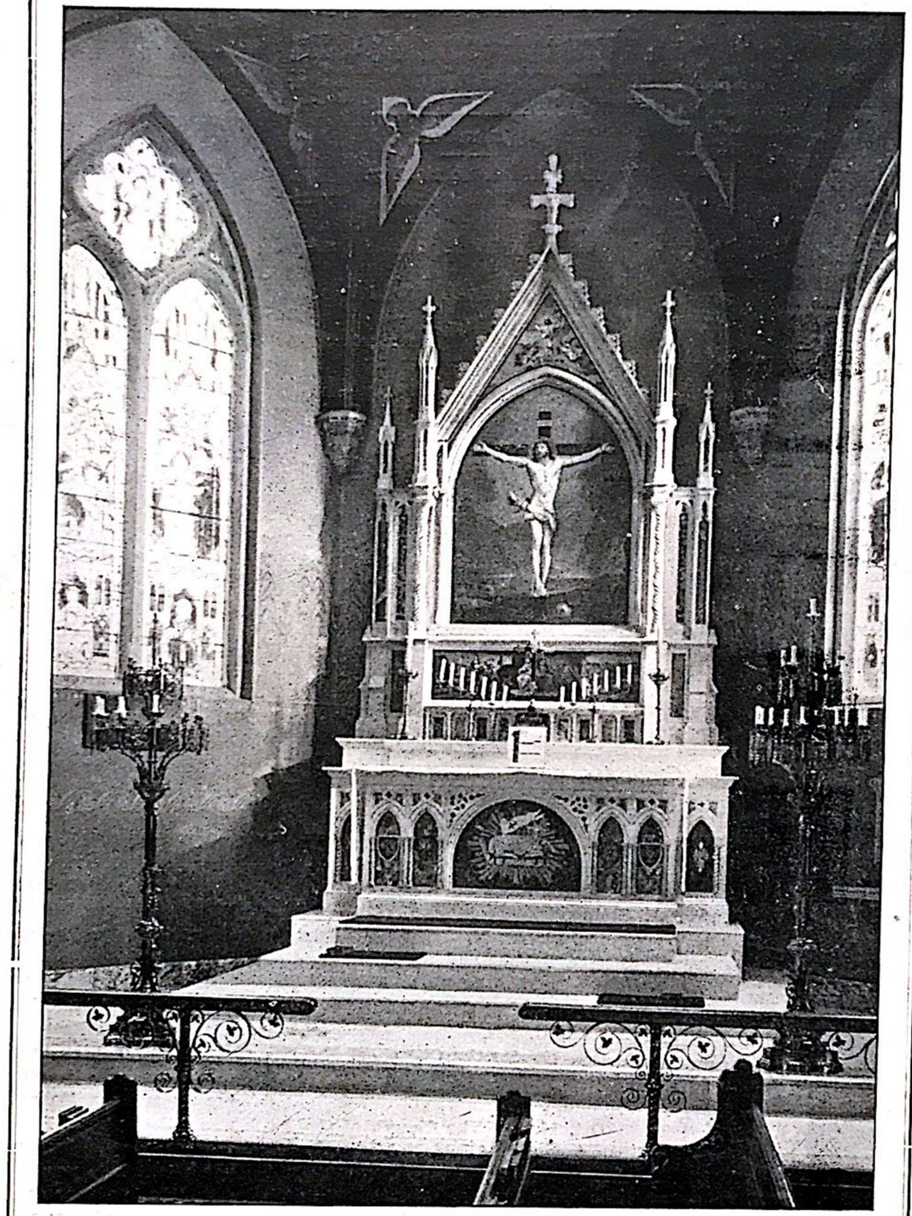
THE RECORD OF ST. MARY'S

VOL. VII No. 6.
Philadelphia, November, A. D. 1900.



The Record of St. Mary's

Vol. VII. PHILADELPHIA, NOVEMBER, A. D. 1900. No. 1

The Parish Directory.

ST. MARY'S CHURCH,

LOCUST STREET, BETWEEN THIRTY-NINTH AND FORTIETH STREETS.

THE SERVICES.

SUNDAYS —7.30 and 10.30 a.m.; and 8 00 p.m. (June to October, 5.00 p. m.) Children's Evensong 3 20 p. m

THE HOLY COMMUNION.—Every Sunday, 7.30 a. m. First and Third Sundays, 10.30 a. m. Other Holy Days, 9.30 a m.

WEEK DAYS —Wednesdays and Fridays, 9.30 a. m. During Advent and Lent, 5 p. m. daily.

THE CLERGY.

The REV. W. W. STEEL, Rector. Residence, 120 S. Forty-first Street. Office, 3916 Locust Street, (Parish Building).

The REV. THOMAS C. YARNALL, D. D., Rector Emeritus. Residence, the Rectory, 3914 Locust Street.

The Rev. C. A. Capwell, Residence The Parkside, Parkside Avenue

THE VESTRY

Rector's Warden—Edmund A. Souder.
Accounting Warden—Fleming Parke.
Secretary—Stanislaus Remak, 223 St. Mark's Sq.
Samuel T. Jones, Hugh Whiteley, William C. Hannis, J. Edward Haverstick, Geo. Hall, Jr., J. Abbott Maguire, Samuel G Diehl, J. S. Vetterlein, A. I Gray.

THE CHOIR.

Charles H. Yarnall. Choirmaster.
Isaac B. Elliott, Organist.
Herbert B. Bayliss, Crucifer.
Newton R. Mumford, Jr., and Edward F. McElroy, Acolytes
Newton R. Mumford, Jr., Librarian.

THE SUNDAY SCHOOL, (2.30 p. m.)

Rev. C. A Capwell, Superintendent.
Geo Waldo Douglas, Treasurer.
W. B. Hughes and Geo. W. Douglas, Librarians and assistants to the Superintendent.
Miss Blanche Cornog Organist.

THE TEACHERS:

J. E. Haverstick, Bible Class for Young Men.
Mrs. H. E. Rood, Bible Class for Young Women.
Miss Margaret Limerick, Marie A Neall,
Mrs. Geo N. Tyson, Gertrude Oat,
Elizabeth S. Parke, W. I Rutter, Jr.
Florence M. Hunter, Colonel McCauley,
Mary M. Stockton,

THE GUILDS.

THE ALTAR GUILD —(First Friday in the month, 9.30 a. m.) Miss Bertha M. Dechert, President; Mrs E. H. Yarnall, Secretary; Miss C. Gertrude Hill, Treasurer

BROTHERHOOD OF ST. ANDREW, Chapter No. 13. (First Wednesday in the month, 8 p.m.) Geo. F. Colhoun, Director; Wm. Ives Rutter, Jr, Secretary; John C. Crosin Treasurer.

BROTHERHOOD OF ST. ANDREW, BOYS' DEPARTMENT, Chapter No. 93 —(Every Tuesday, 7.30 p. m) J. Edward Haverstick, Director; C. Stanley Oat, Secretary; C. Edwin Hunter, Treasurer.

ST. MARY'S AID.—Mrs. C. A. Capwell, President; Mrs. A. W. Kimball, Vice-President; Mrs. A. [illegible] Lane, Recording Secretary; Mrs. S. G. Diehl, Treasurer; Mrs. Charles Yarnall Corresponding Secretary. Meets second Tuesday in October, December, February, April and June.

THE WOMAN'S AUXILIARY, St. Mary's Branch. —(Second Thursday in the month, 3 p. m) Mrs. H. Hanby Hay, Vice-President; Miss C. Gertrude Hill Secretary; Bertha M. Dechert Treasurer.

THE JUNIOR AUXILIARY.—(Third Sunday in the month, 2 30 p. m) Composed of the teachers and pupils of the Sunday School.

THE JUNIOR AUXILIARY, BABIES' BRANCH.— Mrs Henry E. Rood, Parochial Secretary.

DORCAS—(Every Friday, 10 a. m.) Mrs Chas. M. Hill, President; Mrs. W. I. Rutter, Secretary and Treasurer.

THE MOTHERS' MEETING.—(Every Friday 7.30 p. m) Mrs. L L. Walker, Mrs. H. P. Wood and Miss Mary P. Wood, Directresses.

THE JUNIOR GUILD OF ST. AGNES.—(Mrs. Geo N. Tyson, President; Marie Neall, Mildred Lane, Vice-Presidents; Marie Adams, Secretary Marie Bunker, Treasurer. Meets 2 30 p. m. first Saturday in month.

GIRL'S FRIENDLY SOCIETY.—(Every Saturday 7.30 p. m. Mrs. Henry E. Rood, President. Working Associates, Miss Rosalie Smith, Librarian; Mrs C F Osborne, Miss Jessie I. Rutter, Miss Mary Barker.

THE GUILD OF THE HOLY CHILD JESUS —(Every Saturday, 2 p. m.) Miss Mary M. Stockton, President; Mrs. Samuel G. Diehl, Secretary and Treasurer; Mrs A. W. Kimball, Organist.

Teachers, Miss F. Klemm, Miss A. Klemm, Mrs. Walker, Miss Ziegler, Miss Warren, Mrs. Diehl, Miss Ronaldson.

MEN'S CLUB.—T. H. Warren, Vice-President; W. E. Rhein, Secretary; Geo. Esherick, Treasurer.

THE WOMAN'S EXCHANGE.—Mrs H. H. Kimball, President; Mrs Wood First Vice-President; Mrs Phillips Second Vice-President Mrs. S. G. Diehl, Treasurer; Miss Tilton Corresponding Secretary Mrs. Scollay Recording Secretary.

Kalendar.

November 1. All Saints Day.
November 4. Twenty-first Sunday after Trinity.
November 11. Twenty-second Sunday after Trinity.
November 18. Twenty-third Sunday after Trinity.
November 25. Sunday next before Advent.
November 30. St. Andrew.

—:o:—

The Parish Register.

BAPTISMS.

June 1. Alma Sixsmith Burrough. (adult.)

MARRIAGES.

June 14.	Porter F. Cope. Henrietta Bunting.
June 16.	Elliott G. Emery. Ellen P. Keen.
June 17.	Nathaniel S. Jones. Margaret H. Elliott.
Sep. 26.	George A. Newton. Gertrude Manderson.

BURIALS

June 11.	Hugh Whitely.
June 18.	Emile C. Geyelin.
July 24.	John H. Oberteuffer.
July 26.	E. R. C. Davis.
Sep. 11.	Mrs. Isabel R. Natt.

COMMUNICANTS TRANSFERRED.

July 21. To the Church of The Beloved Disciple, Philadelphia, W. H. Steinmetz.

Sep. 28. To St. James, Philadelphia, Bertha Babbitt and Bertha G. Martin.

Oct. 8. To St. Philips, Philadelphia, Charles E. Lex, Susan C. Lex and Francis C. Lex.

Oct. 12. To the Church of the Redeemer, Bryn Mawr, Pa., Mrs. F. A. Brastow.

Oct. 16. To The Church of the Ascension, Philadelphia, Mrs. W. M. Rhein, Miss E. H. Rhein.

Oct. 17. To St. Peter's, Philadelphia, Mrs. E. B. Campion.

Standing Notices.

In case of sickness, send word to the Rector.

The Church is open daily, between the hours of 8.30 A. M. and 5.00 P. M.

Parishoners changing their residence are asked to report to the Rector the new address.

Communicants passing from one parish to another are required by the law of the Church to take or bring letters of transfer.

The Rector is in his office in the Parish Building every morning except Monday. He is "at home" socially on Tuesday evenings, at his residence, 120 South 41st. Street.

The hours for baptisms, marriages, burials, etc., should not be fixed without previous consultation with the Rector. No burial should be appointed for Sunday.

Applications for pews may be made to the Accounting Warden, Mr. Fleming Parke, West Philadelphia Bank, 3938 Market street. He may also be seen in the Church after the regular Sunday services.

Sit Forward, Please.

How thoughtless, or how selfish people are. At the early Services, at the week-day Services, at the afternoon Services in Lent, when all the pews are free, and there is no excuse for it, yet they will sit as far away from the Altar as possible; in the transepts, or at the west end of the church, for all the world as if they were afraid of the Holy Place.

Everywhere else they are anxious to sit as far forward as possible, but not in church. Why is it?

Well, if there is no other reason for sitting forward there is at least this:—you save your Rector's voice. When you sit away back in the church and scatter all over it you compel him to use as much voice as if the church was full of people. Did you ever think of this? There are many ways in which you might help your Rector and do not; this is a very easy one, and will cost you very little; will you do it?

The Brotherhood of St. Andrew.

The Brotherhood has been meeting regularly every month even during the heated term. This speaks well for the Chapter. They have also assisted the Rector very materially in the house to house visitation, taking the cards and making many calls on Church people who are strangers in the neighborhood. In this way it is believed that many families may be induced to take pews at St. Mary's. We need more men in the Chapter. Can we find only six or eight men in this large parish who will undertake the two promises: to pray daily for the advancement of Christ's Kingdom among men, and to make an earnest effort every week to bring one man within the hearing of the gospel?

Special Brotherhood Service.

A very fair congregation was present at the inaugural night Service of the year, on Sunday, October 7th. The special preacher was the Rev. Leverett Bradley, Associate Rector of the Church of St. Luke and the Epiphany. His sermon was listened to with the very greatest interest, and was of the greatest help. He has our warmest thanks for his courtesy.

The Next Brotherhood Service.

On Sunday evening, November 11th, there will be the usual Brotherhood Service. The Rev. H. Richard Harris, D. D., Rector of Grace Church, will be the special preacher.

Dr. Harris is well known as one of the strong men of the city, and I hope we may have a large congregation.

It is with some difficulty that these special preachers are secured, and at some inconvenience that they come to us. If there is no other reason for our attendance on Sunday night, there is the courtesy due to your Rector, and to the Preacher. It is a low motive, but it is better than none, and those who come to Church for these reasons may some day come to so love the Services that they will want to come whenever the doors are open. Their God is there, and they will want to meet Him. There will be another opportunity for prayer and praise, confession and absolution, and they will be loth to miss it. They will be glad when they say to them "Let us go into the House of the Lord."

The Sunday School.

Mr. Souder, who is Rector's Warden, as well as Sunday school Superintendent, has gone abroad for the most of the Winter, and was obliged to give up his care of the school in consequence. It is a great loss to the School, for he was wonderfully efficient and popular with both pupils and teachers.

His place will be filled by Mr. Capwell, who has kindly consented to do so. Miss Cornog takes charge of the organ relieving Mr. Capwell, so that he can also drill the children in music.

The Children's Service which proved so successful last winter, will be continued as a matter of course. This is at 3.20, and it is hoped that those who care for an afternoon service will take advantage of this, and be present. There will always be an address, which may be of use and interest to adults, as well as children.

The Altar Chapter.

There has been less trouble this year in keeping up the supply of workers in this Chapter, than usual. All through the Summer there was never a Sunday when the Altar was not well cared for. Many people have been away, but enough remained to do the work. and it has always been done with great care and with great reverence.

The Altar Cleaned.

During the summer the Altar has been beautifully cleaned through the courtesy of one of the vestrymen, and at his own expense.

It now stands out as pure and as white and in all its beautiful colors, as if it had been made only yesterday.

This wonderful Altar is indeed the glory of St. Mary's, and we are deeply indebted to Mr. Gray for his offering of his time and his means, producing this requisite result. The Credence, and the base of the pulpit were cleaned at the same time.

The Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary was held on Thursday, October 11th. The following officers were elected:

Vice President, Mrs. H. Hanby Hay.
Secretary, Miss C. Gertrude Hill.
Treasurer, Miss Bertha M. Dechert.

The next regular meeting will be on Thursday, November 8th,, at 3.00 P. M. On that day the Rev. John F. Porter will speak of his work among the Colored people in Augusta, Georgia. Let us have a large attendance.

At the December meeting it is expected that Miss Emery will be present to stir us all up.

During the years just past, the total amount of money received for missionary purposes, was $303.60.

This amount has been appropriated as follows:

Domestic Missions,	$78.00
Foreign Missions,	97.00
Freedmen,	39.00
Indian Hope,	25.50
Missionary Boxes,	64.10
Total,	$303.60

Last year the total amount raised was $144. It is very evident that the Auxiliary is a very live institution in the Parish, and very far from dead. Let the good work go on this year with the same energy. Are you a member of the Auxiliary? Why not?

Those Signs.

All the doors of special rooms in the parish house have now very beautiful signs made by hand, to indicate to strangers the purpose of the various rooms:—the Sunday school, the Dorcas, the Girls Friendly, the Mothers Meeting, the Guild Hall, the Brotherhood, and the Rector's Office, each has its sign.

The work was all done by hand, and is most creditable to the doer, one of the ex-choir boys, Newton Mumford, now one of the acolytes of the choir.

The street number of the parish house,—3916, in handsome brass figures, has also been placed on the north door.

All these offerings are very acceptable, indeed.

A New Music Cabinet for the Choir Room.

This is also a gift from a friend who with-holds his name. It is very handsome, matching the cabinet already there, and was very much needed. We have a large collection of music, I wish the choir was able to sing it all.

The floor of the room has been covered with linoleum; and the wall of the passage from the room to the Church, has been painted a quiet gray color.

The Record of St. Mary's.

A paper devoted to the interests of
St. Mary's Parish, Philadelpha.
Published under the auspices of the Men's Club

THE REV. W. W. STEEL, Editor.
3916 Locust Street

THE RECORD OF ST. MARY'S is sent to every family or individual whose name and address are in the hands of the Rector of the Parish. If any member of the Parish fails to receive it, it is because the name is not on the Parish lists, or because some change of address has not been seported. The editor will appreciate a report of ruch omissions.

The subscription price is fifty cents per annum.

NOVEMBER, A. D. 1900

The Record of St. Mary's.

It has been decide to hold the parish paper at a regular subscription price of fifty cents a year.

This is done, in order to secure its mailing at pound rates, which was not possible with a free circulation.

The having a regular subscription price will not prevent any one subscribing for a number of copies, so that the paper may still be sent to every one in the parish.

Please send in your subscription at once, if you care to have the paper continued.

You will find envelopes in the pews, next Sunday.

The Glory of St. Mary's.

The magnificent marble Altar, with the wonderful mosaic reredos, commonly known as the "Wetherill Memorial," and which is indeed the chief glory of St. Mary's, has been cleaned and so renovated as to stand out as beautifully as if it had been erected only yesterday.

It is fitting that we should at this time recall its history, and look closely at its beauties.

It is a memorial of Mrs. Isabella Macomb Wetherill, the devoted mother of The Rev. J. Bloomfield Wetherill, and the widow of Dr. William Wetherill. She was born in Elizabethtown, N. J., and died in Paris, on Christmas Day 1871. She was brought up in the Church, a saintly Christian, and a godly mother, rearing all of her children in the Church.

Her son, The Rev. J. Bloomfield Wetherill, determined to erect to her memory one of the handsomest Altars in the world. He went about from place to place gathering stones and jewels for this Altar and at last gave order for its building in the city of Rome.

The work was given into the hands of the most celebrated artists then living in Rome: the marble sculpture being done by Valenzi, the Byzantine mosaic by Leonardi, and the pictures in Roman mosaic by Rubicondi,—each famous in his line.

It was the intention of Mr. Wetherill to build also a great church, worthy of the Altar, and in which it might be placed, and the two be one memorial to his mother, worthy of her blessed life. This wish was not realized, and pending its determination it was hoped that the Altar might be placed in some Church where it might rest, temporarily or permanently. This wish also was not realized until after the lapse of fourteen years, during which time the Altar remained in the Centennial Memorial Hall, where it had been on exhibition in 1876, the delight and wonder of the thousands who saw it.

Finally on January 22nd, 1890 the Altar was offered to St. Mary's Church, during the rectorship of the Rev. T. C. Yarnall, D. D., and was accepted by the vestry, and the Rector. The Standard of the Cross, of that date makes the statement that one condition of the donation was that there should be a daily celebration of the Blessed Sacrament. As a matter of fact, there was no condition but it is devoutly hoped by many that such a condition may some day be realized.

In order to the placing of the Altar in St. Mary's Church, it was necessary to enlarge the Sanctuary. This was done at an expense of between $3000 and $4000. This amount together with that necessary for the removal, (about $1000), was generously contributed by several persons.

On March 24th, 1890, the work was finished and the Altar was placed on its marble steps in the Sanctuary of St. Mary's, of which Church it has been the beauty and the glory ever since.

On May 31, 1890 the Service of consecration was held by The Rt. Rev. O. W. Whitaker, D. D., Bishop of the Diocese There was a very large gathering of clergy and laity, from this and the neighboring Dioceses. The Request for consecration was read by Mr. E. W. Barker, the Accounting Warden, and the Sentence of Consecration by the Rector, Rev. Dr. Yarnall. The following clergy also took part in the Service, The Rev. Messrs. Watson, Burton, Batterson, Walsh, Maison and Tidball. The sermon was preached by The Rev. George R. Van de Water, D. D., Rector of St. Andrew's Church, N. Y., from the text: "The House of God and the Gate of Heaven," Gen. 28. 17. There was a choir of 40 voices, under the able leadership of Mr. Charles H. Yarnall. The organist was Mr. E. B. Halsey. The following music was rendered: Te Deum in F. by Smart; Jubilate by Gilchrist; Nicene Creed by Tours; Sanctus from Spohr's "Last Judgment;" Agnus Dei, by Calkins; and Gloria in Excelsis by Tours.

At the time of the enlargement of the Sanctuary, the two large windows, memorial to Bishop Potter, were placed in the Chancel walls.

The first wedding at the great Altar was that of Miss Fanny Haverstick Houston, who was married on June 11, 1890, to Mr. Edward Alexander Kirkpatrick, by Dr. Yarnall.

A description of the Altar may be of interest. The Altar, Retable, and Reredos are practically one, and rise in Gothic form and of the purest white marble, to a height of 22 feet, 8 inches above the Sanctuary floor. The Reredos contains, under the apex, a picture of the Ascension. Beneath this is a marvellous copy of Guido Reni's crucifixion, with its wonderful coloring; and beneath this, the Nativity, all in the rarest Mosaic work. The face of the Altar has the Agnus Dei, flanked by three Gothic panels. In each of these panels, on a dark background is a Christian symbol; the Alpha, and the Omega, and the Sacred Heart, and the crown and Branch and seven stars.

The twisted columns on the Altar Retable and Reredos, are all inlaid in colored stones, in the Byzantine Mosaic, giving a very rich appearance to all the work. There are altogether thirteen panels, all in the most highly wrought symbolism. One on the North shows the symbols of the Crucifixion; the pieces of silver, the sword, the sponge, the spear, the ladder, the rent raiment, the nails and hammer, and the crown of thorns. The other on the South side shows the symbols of the Blessed Eucharist.

In addition to being a memorial to Mrs. Wetherill, the Altar bears on the South side the name of its noble founder, the Rev. J. Bloomfield Wetherill, who fell asleep December 6, 1886; and also on the two ends the names of Alice Putnan Wetherill, and Edgar Macomb Wetherill.

All glory be to God that He put it into the heart of such a man as Mr.

Wetherill, to build such a memorial. I take the following from an article written December 10, 1886, for THE CHURCH, by The Rev. Benjamin J. Douglass. "The mention of his name calls up in the minds of those who knew him, the image of as lovely and loving a character as ever lived, one whose memory his friends and relatives will not willingly let die. When we say that kindness was the law of his tongue we do but feebly express the manifestation of that higher gift "that most excellent gift of charity," the gift of the Holy Ghost, with which his heart was filled.

In a worldly point of view it was not necessary for him to labor as he did. in the most neglected of the slums and alleys of New York. He had enough and more than enough of this world's goods to relieve him from such sacrificing toil. Had he so desired, he could have shunned labor of this kind and have lived luxuriously. But this was not his ideal. His mission like that of his Master, was not to be ministered unto, but to minister to the poor and to him that had no helper, and nobly did he fulfill his mission. If the true test of the Christian Ministry is to reflect Christ's ministry, then here we have it. The world would be better and homes would be brighter if we had more heroes of this kind. Men of this stamp silence the infidel, remove the bitterness and jealousy of the Socialist and Anarchist, and take away the reproach of our Church as being an institution fit only for the wealthy and aristocratic. They make the Church not merely a mere thing of taste and beauty to be talked about and admired, but a power on earth for good. It was a beautiful winter afternoon, when, the storm and wind of the early part of the week having cleared away, the sun shone forth benignly over the hills and valleys shrouded in white, when we committed his remains to the earth to await the resurrection at the last day. He sleeps in the spot dear to his heart, the home of his boyhood, where the hills gently slope to the still waters and green pastures which he loved so well.

St. Mary's Aid

An extremely stormy day prevented many persons from coming to the meeting who would otherwise have been there; but in spite of the storm, there was a very good attendance. The spirit was fine. Every one was ready to do all in her power to help on the good work, and to stand by the Rector. in all he is trying to do in the parish.

The following officers were elected: President, Mrs. C. A Capwell; Vice President, Mrs H. H. Kimball; Treasurer, Mrs. S. G. Diehl; Recording Secretary, Mrs. A. H. Lane; Corresponding Secretary, Mrs. Charles Yarnall.

The following Executive Board was elected: Mrs. E. A. Beaumont, Mrs. James Dall, Mrs. E. V. Heberton, Mrs. H. D. Ziegler, Mrs. George Esherick, Mrs. Hugh Whiteley, Mrs. H. E. Rood, Mrs. George F. Colhoun, Mrs. H. Hanby Hay, Mrs. J. P. Bankson, Mrs. M. Rowlett, Mrs. J. A. Maguire, Miss Bertha M. Dechert.

Secretary's Report

One year ago St. Mary's Aid held its annual Meeting with 99 active members and nine associate members enrolled.

Since that time two new names have been added, four of our members have resigned and two have passed on to the higher activities and richer opportunities of the life beyond—Miss Sarah West and Mrs. Young, devoted Christian women, who will not soon be forgotten by those who were privileged to be their fellow workers.

The officers elected at the last annual meeting were as follows:

Mrs. William Goodrich, President.
Mrs. H. H. Kimball, Vice President.
Mrs. S. G. Diehl, Treasurer.
Miss Florence Klemm, Secretary.

In December, the Aid having regretfully accepted the resignation of Miss Klemm as Secretary, a change in the By-laws was made permitting the election of both a Recording and Corresponding Secretary, and Mrs. A. A. Stull and Mrs. C. A. Capwell were elected to fill these two offices respectively. In order to keep up the active interest in the Aid, it was thought best to hold the meetings once a month instead of twice a month as formerly. A change was made in the By-laws accordingly.

Eight meetings of the Executive Board and eight meetings of the Aid were held during the year. The Aid gave a supper to the choir in November, a song recital for the purpose of raising the money for which they were pledged for the interest due in December on the mortgage on the Parish Building, and with the assistance of the Vestry furnished the supper for the Convocation in May.

The year has been made notable by the birth and astonishing growth of that most flourishing Child of the Aid, The Woman's Exchange, which promises to outstrip its parent in importance, and the pronounced success of which is due to the untiring efforts of its godmother, Mrs. H. H. Kimball and her corps of efficient assistants.

The serious illness, in the Spring, of our President, Mrs. Goodrich, forced her to retire temporarily from the active work of the Aid, much to the regret of her many friends in the organization who sympathize with her in her sufferings and recognize and appreciate fully her faithful and unselfish work. We trust she will soon be able to resume her place among us. We can ill spare those, who, while their strength lasts are always ready to carry the heaviest burdens.

We were forced also at the same time, to accept, reluctantly, the resignation of the Recording Secretary, Mrs. Stull, on account of ill health.

With the corporation of the Exchange, the Aid has this year made a payment of $250.00 on the mortgage of this building, in addition to the interest, and has met all their obligations for which it stands pledged. We should do twice as much in the coming year. We feel that our future is full of opportunity and promise, and that we may "Thank God and take courage."

Respectfully submitted,
IRENE S. CAPEWELL,
Recording Secretary, pro tem.

Resolutions of the Vestry in reference to the death of Mr. Hugh Whiteley, former Accounting Warden of St. Mary's Church.

St. Mary's Church, Hamilton Village
West Philadelphia, June 11. 1900

At a special meeting of the Vestry, called for the purpose of taking action upon the death of Mr. Hugh Whiteley, held on Monday, June 11th, 1900, the following Minute was, on motion of Mr. William C. Hannis, seconded by Mr. Samuel T. Jones, unanimously adopted:

Whereas it has pleased our Divine Master to remove from our midst our fellow Vestryman and late Accounting Warden, Mr. Hugh Whiteley, and we are here assembled to pay our proper tribute to his memory:

Therefore, RESOLVED, that we humbly submit to the decree of our Heavenly Father, "Who doeth all things well," and pray that the bereaved widow, who has been deprived of the comfort, society and support. of a good, kind and faithful husband, may be given strength to endure her affliction.

RESOLVED, That we tender to her our sincere and heartfelt sympathy, in the great calamity which has fallen upon her.

RESOLVED, That we enter upon the records of this Church, our tribute to the memory of our deceased Vestryman, our appreciation of his character and worth as a Christian man and good citizen, and of the faithful and unremitting services, which he has so long rendered to this Church, and of the great loss which we have sustained by his death.

RESOLVED, That the Secretary be requested to furnish to the widow of our late fellow member a copy of these resolutions, and that he be instructed to furnish the same to the "Churchman" and the "Church Standard" for publication.

WILLIAM W. STEEL,
Rector.

Attest:
STANISLAUS REMAK, Secretary.

The Sunday Night Services.

It has been determined to continue the Sunday night Services at 8 o'clock during the coming Winter, for these reasons: There is already a Service on the first Sunday in the month at night; and this prevents any irregularity, or uncertainty, as to the hour of Service. When the Service was sometimes at five o'clock, and sometimes at eight, there was an uncertainty; people mistook the day for the night Service, and came at the wrong time, very frequently.

Again, when the Service was at five o'clock, there was always a rush, and a feeling of hurry, a desire to get through, and get away. The choir felt it, the people felt it, and the Rector especially felt it. This is obviated by the night Service; the feeling is one rest and worship, and quiet.

From a personal standpoint, the night Service is much more desirable. It gives the Rector time for rest and thought between the Services, which is much needed where one has so many duties.

But the chief reason for the night Service is this: One of the most important Services in the parish is that for the children, at 3.20. It is my intention to emphasize this as much as possible; and to do this I must not feel embarrassed by the closeness of the other Service at four o'clock. With these two Services coming so close together, I could do justice to neither.

Having given this explanation. I hope I may be justified in relying on your special support of the night Services. They cannot be successful without this. Last Winter the attendance at first was very fair, but it fell away after Christmas. Will you not stand by the night Services this Winter? And will you not make it a special point to be present when we have a special preacher? These men kindly come, often a long way to accommodate your Rector and it is extremely embarrassing to him to have his friend greeted with a handful of people, scattered through the great church. Will you not help me here too?

The Guild of the Holy Child.

This Guild re-opened on Saturday, October 13th with a full number of children. We need two or three teachers for the work in this guild. Who will volunteer?

The Woman's Exchange.

The Woman's Exchange re-opened on Friday October 5th. The day is changed, from Saturday to Friday. It is hoped that the interest of every member of the parish will be with this good work. The hours are from 10 A. M. until 4 P. M.

On the first Friday in each month, tea will be served at 4 P. M.

The following officers were elected:

The following officers were elected at the annual meeting: President, Mrs. H. H. Kimball; First Vice-President, Mrs. Wood; Second Vice-President, Mrs. Phillips; Treasurer, Mrs. S. G. Diehl; Recording Secretary, Mrs. Scollay; Corresponding Secretary, Miss Tilton. Board of Managers: Mrs Beaumont, Mrs. Lane, Mrs. Bankson, Mrs. Hill, Mrs. Whiting, Mrs. Seeley, Mrs. Este, Miss Ronaldson.

Assitants: Mrs. G. N. Tyson, Misses Kennedy, Ronaldson, Walnut, Bement, Zeigler and Miss Anna Elliott.

An Assistant For St. Mary's

The Rector has bought an assistant. Some assistants are engaged by the year, at a specified rate per annum, but in this case it was thought wiser to buy outright; hiring by the year being much more expensive.

The new assistant is in every way a joy and a pleasure; there is nothing but loyalty, and ready service; no getting tired; no dissatisfaction; no rivalry, or jealousy.

The expense was not great, and it did not fall on the parish. While this assistant can not take a Service, it can do great service, not only to the Rector but to the people who have to read his letters.

You have doubtless discovered the name of the new helper for the Rector to be Typewriter. Having much writing to do, and having some embarrassment with both eyes and hands, the Rector has made the purchase, and from this time on, all letters relating to the business of the parish will be typewritten. Do not be offended if you receive such a letter, therefore, but appreciate its help for your Rector.

The Texas Sufferers.

On Thursday afternoon, October 5th, a sale was held in the parish house, at which the sum of $57.83 was realized. This was the beginning of the year's work in the parish, and I am glad it was for others Additional contributions increased the amount to more than $75.

The Men's Club

The first regular meeting of The Men's Club for the winter will be held on Tuesday, November 20th, at 8.00 P. M.

This great organization, now a year old, is destined to do a much needed work in the parish. It is a great thing for your Rector to feel that he has, besides the Vestry, and the good women of the parish, a large body of enthusiastic men behind him, to aid, encourage, and support him in his work.

Let us have a full representation next time; there is work to do.

Historical Data of St. Mary's

1820. Appropriation made for Services in the Academy, on the south side of Chestnut street, between 39th and 40th. The Rev. William Richmond placed in charge.

1824. Corner-stone of the original Church laid, in July, by Bishop White.

1827. June 16, Consecration Services, by Bishop White. George Weller, Missionary in charge.

1829. August 16th, Ordination of The Rev. Raymond H. Henderson, by Bishop Onderdonk.

1832-34. Mr. Henderson in charge.

1837. May 16 to July, 1838, The Rev. Thomas J. Brentnall the first Rector.

1838. September 17 to April 8, 1843. Richard Drayson Hall, Rector. During the next six months, The Rev. W. H. Woodward, Rector.

1844. April 11, 1898 October 29th, The Rev. Thomas C. Yarnall, Rector. One of the longest Rectorships in the American Church. There were 40 communicants at this time.

1850. Rectory built.

1855. Organization of The Church of the Saviour.

1872. July 1. Corner-stone of present building laid by Bishop Stevens.

1873. Christmas Day, First Service in the Church.

1874. Sunday School building erected; enlarged in 1883.

1884. Advent Sunday, Vested Choir introduced.

1890. Wetherill Memorial Altar placed; and in May the Church consecrated by Bishop Whitaker.

1891. Parish Paper begun, with title "Our Parish."

1894. Dr. Yarnall's Golden Jubilee year, having been Rector 50 years. The magnificient Jubilee Pulpit was placed in this year, and a great Jubilee Service was held.

1897. March 3. Burning of Parish House. St. Mary's Aid organized. New Parish House begun.

1898. November 23rd, the beginning of the present Rectorship.

The following have served as assistants to Dr. Yarnall.

1881-88, The Rev. R. F. Innes.
1890-93, The Rev. J. P. Hawkes.
1893-98, The Rev. J. D. Hills, Assistant, with title of "Associate Rector."

St. Andrew's Day.

Tradition points out November 30th as the day of St. Andrew's death. Very little is known of any of the Apostles, so far as the Scriptures are concerned, except St. Peter and St. Paul. This is partly because they labored mostly among nations of whose records little or nothing remains. Other reasons are; First, The special purpose of the Scriptures is to set before us the Person and law of Christ; and all else is merely incidental; and second, In the Acts of the Apostles the object is to show the work of the Church, and not to give us the history of individuals.

Hence we learn from Scripture very little about the life of St. Andrew. He was probably a younger brother of St. Peter, and a disciple of St. John, the Baptist. He was sometimes called Protocletus, or First-called, from the circumstances told us in St. John 1, 40-42. He is mentioned only two other times in the Gospels; the first in St. John 12, 21, where it is St. Andrew and St. Philip who tell Jesus of the inquiring Greeks; and the second in St. Mark 13, 3, where Andrew and his brother with the two sons of Zebedee are found in close companionship with the Lord, asking Him privately respecting the time when Jerusalem should be destroyed.

St. Andrew was engaged in evangelising that part of the world now known as Turkey in Asia, and the portion of Russia which borders on the Black Sea; and he was the founder of the Russian Church as St. Paul was of the English Church. In his later days he consecrated the "beloved Stachys" first bishop of Constantinople; and after travelling about Turkey in Europe, he eventually suffered martydom at Patras, nearly opposite Lepanto.

The account of his martyrdom is very affecting. At a great age he was called before the Roman viceroy at Patras and required to leave off his labors among the heathen Greeks. Instead of consenting, he proclaimed Christ even before the judgment seat; and after imprisonment and submitting patiently to a seven times repeated scourging upon his bare back, he was at last fastened to a cross by cords and so left exposed to die. The cross on which he suffered was of a different form from our Lord's, like this X, and is known as the "cross decussate." It is the distinctive symbol of the Scotch order of St. Andrew; the Apostle being always especially reverenced in connection with the Scottish, as with the Russian Church; and consequently forms a part of the national banner of Great Britian.

"Hail, precious cross!" said the aged Apostle when he came to it "that hast been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels. I come to thee exulting and glad; receive me with joy into they arms. O, good cross, that hast received beauty from our Lord's limbs! I have ardently loved thee; now thou art found by me and art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that he who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross after His example who stretched out His hands all the day long to an ungodly and gainsaying people.

At the end of that time he prayed to the Crucified One that he might now depart in peace, when his prayer was heard and his spirit went home on the day observed as his festival A. D. 70. (Arranged from Blunt.)

Partly Worn Clothing Wanted.

In connection with the Mother's Meeting, there is a Clothing Department, in which various articles and partly worn clothes are sold at a very small price, to the women. This is a very helpful part of the Church work. If you have any such clothing, for men, women, or children, which you are willing to give for this purpose, please send it to the Parish house, any day of the week, marked for "The Mother's Meeting."

Three ways of Giving.

We print below, three ways of giving to the Lord our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

1. The Lazy Way—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

2. The Self-denying Way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance

3. The Heroic Way—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Am. Ch. S. S. Magazine.